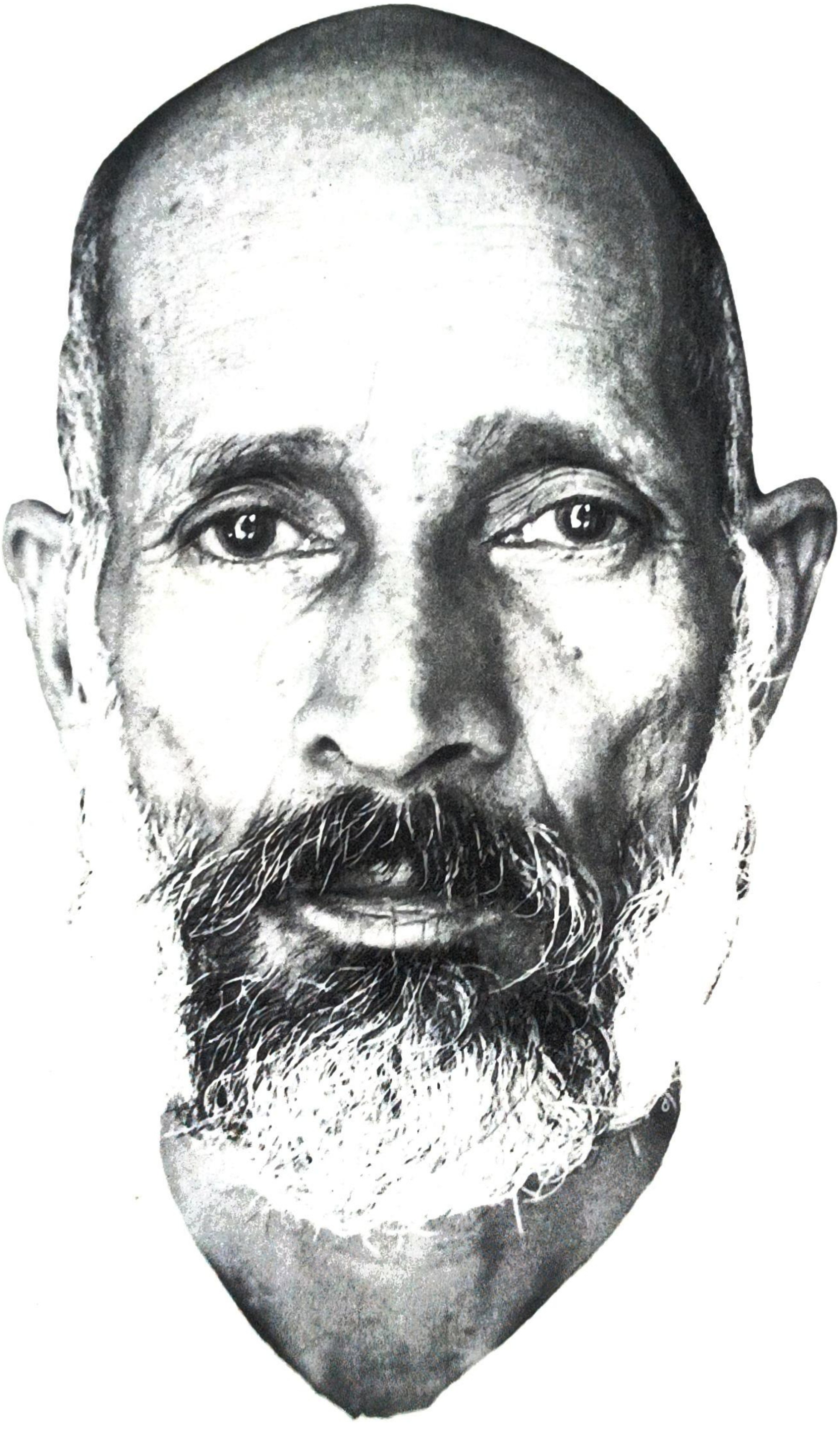

In His Footsteps

The diaries of Shri P. Rajagopalachari
Volume III - 1977 to 1980

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The Diaries of Shri P. Rajagopalachari

[1977 to 1980]

Shri Ram Chandra Mission

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1977

1 January 1977—Saturday

At Virudhunagar. The centre here has floundered and is quite subdued in activity.

18 January 1977—Tuesday (Delhi)

Left for Delhi by IAC flight at 6:45 p.m. via Nagpur and arrived at Broadway Hotel, New Delhi at 11:20 p.m. Don Sabourin and his wife Jackie arrived at 11:30 p.m. from Canada via Tokyo where they halted two days! They have brought me a down-filled parka as a lovely and very useful present. The down-filled jacket is separate from the main one and the two zip up together—so that when necessary, the two can be separated and worn as necessary. Spoke till nearly midnight with them.

19 January 1977—Wednesday

Busy morning in Delhi. Don, Jackie and I left Delhi by the Kashi Vishwanath Express at 2:00 p.m. and arrived Shahjahanpur on time at 8:00 p.m.—went straight to the ashram. We are all here for Basant Panchami.

25 January 1977—Tuesday

Left Shahjahanpur by car with M/s. B. Rajagopal and P.K. Venkatesan—both preceptors of Virudhunagar Centre—at 10:00 a.m. and arrived at Delhi at 6:30 p.m.

27 January 1977—Thursday

Left Delhi by evening flight at 6:30 p.m. (via Hyderabad) and arrived Madras at 10:30 p.m. Home by 11:15 p.m.

13 February 1977—Sunday

Shri R.A. Meenakshi Sundaram, prefect of the Mission in-charge of the Rajapalayam Centre, expired at 11:15 a.m. at Rajapalayam. Shri Ponnaiah of Madurai centre telephoned from Rajapalayam at 11:45 a.m. to convey this sad news.

Meenakshi Sundaram had come for Basant and was seemingly quite well. But tent life there in that bitter cold did not suit him, and he had a bad throat and chest condition even then. Later on I learnt that he got worse after he returned home, but neglected his health. Finally he became so bad that he had to be hospitalized at Madurai, from where they removed him to Rajapalayam at his insistence—and he died there shortly after our arrival! He was an indefatigable worker, and did much work at Madurai, Coimbatore and Trichy centres, too. His loss is considerable—rather, his passing away is of considerable loss to the Mission in Tamil Nadu. May Master bless his soul on its onward journey.

30 March 1977—Wednesday

Sulochana, Krishna and I went to the Meenambakkam airport at 9:20 p.m. to receive Rev. Master. Some six or seven abhyasis had already arrived there, some in their eagerness having come to the airport even at 7:30 p.m.! By 10:00 p.m. about twenty-five abhyasis had assembled at the airport, most of them waiting on the open terrace above the arrival lounge, eager to catch a glimpse of the plane as it lands.

Master's Boeing 737 flight touched down precisely at the scheduled time of 10:10 p.m. Master appeared to be in reasonably good health.

This was the first impression I got as he rounded a corner to come into the baggage area, and where he squatted on his haunches to examine his medicine bag. This is an ancient bag, khaki-covered, and must be at least thirty years old. It seems the bag had become wet at the bottom, and Master squatted in the passage to see if all the contents were dry! Master was accompanied by Shri A.H. Krishna, his personal attendant on this trip. An abhyasi from Delhi, Shri C. Ramakrishna, had also travelled on the same flight. When Master came out, the assembled abhyasis were surprised to see him sporting the Mission's badge on his coat lapel. It was a much needed lesson in discipline—quite a few abhyasis having come to the airport without their badges. Not many persons have yet accepted the badge. Even preceptors are negligent in this matter. The sight of Master appearing with his badge on will surely have a salutary effect!

Master sat in the arrival lounge for about fifteen minutes while the assembled abhyasis paid their respects to him. Then his son, Chi. Umesh drove him home to Besant Nagar, while we went home, it being too late to bother Master now.

31 March 1977—Thursday

I took Sulochana and Krishna to Besant Nagar in the morning at 8:00 a.m. Master complained of general weakness and low blood pressure. He added that whenever he moves, sits up in bed, or walks, he gets spells of dizziness. A medical check was fixed for the afternoon.

In the afternoon I went to Besant Nagar and brought Master home to 'Gayathri'. Our family doctor, Dr. G.S. Sundararajan, arrived as we arrived, and he first checked Master's blood pressure, and found it to be quite normal—130/84—which, for Master, is more on the high side! The doctor also said Master's pulse was quite strong and normal and resembled the strong and regular pulse of an athlete! When I reported this to Master, he said, "Look here! I was so worried about this. My blood pressure was very low only three or four days ago. As you know, it is generally low. Today the doctor says it is normal. I am telling you this is all Lalaji's grace, and the special help that I am receiving from above for this work. Otherwise, without even any medicines or treatment, how is it possible to become normal so soon? This is all Lalaji's grace. Where will you all get such a guru? Anyway, now I am relieved. It is Divine help that I am receiving!" The doctor certified Master as being fit to go on his proposed tour of Malaysia.

Master relaxed after this and slept deeply till 8:00 p.m., much to the disappointment of a large number of abhyasis who had assembled in our house to see him. As soon as he woke up, Master had a light dinner of iddli, sambhar and coconut chutney (his favourite dishes) and then we drove him back to Besant Nagar. We got home almost immediately as we wanted Master to rest, but I doubt if he could go to sleep immediately as some twenty persons were there to see him—and there is the hookah!

1 April 1977—Friday

I spent an hour with Master at Besant Nagar before going to my office. In the afternoon, Chi. Umesh brought Master to our house, 'Gayathri', at about 4:00 p.m. He rested awhile.

Then at 5:15 p.m. my father and I accompanied Master to the residence of Shri C.E. Gupta in Nungambakkam, where a public but informal meeting had been fixed. Shri R. Viraraghavan, our centre-in-charge, my father and I all spoke on Sahaj Marg. The meeting was held on the lawn, in the open, and after the lectures were over we had a twenty minute sitting from Master. The transmission was very light and subtle, with a somewhat novel pulse-effect to it. At one stage I felt I was in deep *samadhi* but I was also simultaneously totally aware of everything going on around me. This was a novel experience. *Prasad* was offered and distributed. The meeting ended at about 7:30 p.m. Master was driven home to Besant Nagar by Chi. Umesh, while father and I went home direct.

2 April 1977—Saturday

I spent an hour with Master in the morning at Besant Nagar before going to the office. Master emphasised the need for every abhyasi to maintain a spiritual diary, and asked me, "Are you writing diary?" I answered truthfully that I maintained a diary of sorts, but that it consists more of the verbatim notes of conversations, questions and answers, et cetera, and not very much of a spiritual nature. Babuji said, "Go on writing whatever comes to mind. Study your condition and write. There is much benefit in this."

Then Master told me that he had taken up a special work. He said, "Look. Suicide has increased a great deal in the world and it is a matter for regret that this disease is spreading in our country too. I wish to destroy this tendency. I asked Lalaji Saheb whether this work could be entrusted to someone else and He pointed you out and said that you could do this work. Have you understood? Lalaji Saheb had said that you (pointing to me) can do this work. Then I asked Lalaji about Sarnad. He is a very good man and very capable too. But for this question there was no answer. Of course Raghavendra Rao is also there, but he works very haphazardly."

He then referred to the habit of temple worship in Andhra Pradesh. Master said, "I find this disease quite prevalent in the South. Here in Tamil Nadu too there was much of it, but perhaps now it is reduced. I had given this work to Raghavendra Rao and there is some result coming out of it. The person is capable, but he frequently makes mistakes. He is devoted. I want that this habit of temple worship should be totally eradicated, but it will take time. The tendency is very deep."

After this Master sat in the small hall of Chi. Umesh's flat with abhyasis congregated there, about thirty-five or so in number, and mostly from Andhra Pradesh. He sat completely silent for about ten minutes, and I was on the point of taking leave to go to the office. At that point he asked me to translate something he was going to tell me in Hindi, into English for the sake of the abhyasis present. He said, "If one wishes his *sadhana* to be fruitful, then it is necessary that he should practice the method given to us by the Master in a correct way, and follow the method exactly. I am finding that all of you, or most of you, have created many channels in your mind, and this is your own creation. If you can destroy your creation, then His creation will come into being by itself. You may all now sit in meditation."

Master then gave us a short sitting of about fifteen minutes duration, much to the unconcealed joy of the abhyasis present, who had not expected such a blessing on this occasion. I felt tears coming into my eyes. I recalled without any volition on my part, or even the merest wish to do so, all the wonderful qualities of my beloved Master. The thought arose spontaneously and automatically in my mind, and I seem to recall, as if in recollection, Master's Divine love for his abhyasis, his unfailing courtesy and gentlemanly behaviour, even with the smallest of us, his permanent cheerfulness, his humour, et cetera. The thought came to my mind that perhaps this was an aspect of cleaning, too. Perhaps the impressions created in my mind by these qualities of the Master—noble though they are—have also to be erased by cleaning! This was the next thought, the reason being that otherwise, the love for the Master, which may be there, would be a love conditioned by the existence of these very qualities in the Master. A love dependent on these five qualities for its existence would be no true love. A further thought then surfaced: We human beings are all conditioned in our loves mainly because of the presence of such qualities in those whom we love. Take away those qualities and the love, too, fades away. But true love must exist without the beloved having necessarily to possess any such qualities whatsoever. Then alone could the love be called true love. This thought then expanded into its next thought: our Master loves us in precisely this way. Nay! Even where he would be justified in not loving us, such as when an abhyasi has repulsive or hateful qualities, even then Master is able to love the abhyasi. I then had a glimmering of an idea, a sort of timid realisation of what Divine or universal love really is. Such a love pervades everything in the universe because such a love does not need any qualities or characteristics to love, and it therefore exists independently of all qualities in the beloved—good, bad, indifferent! All these thoughts came into my mind during this brief sitting and revealed to me the nature of the cleaning process, how deeply it has to probe, and how comprehensive it has to be in its application and functioning.

Chi. Umesh brought Master to 'Gayathri' in the evening at 5:00 p.m. A large gathering of abhyasis was present to greet him and have his *darshan*. Two bus loads of abhyasis had arrived from Mission centres at Cuddapah, Yerraguntla and Proddatur, all in Andhra Pradesh. Master sat with the abhyasis for nearly half an hour before retiring for rest. We had put up a *shamiana* on our first floor open terrace, and this area plus all the covered area in the house was full of abhyasis (estimated 200) till late in the evening. Master slept soundly till 8:00 p.m., got up, declined to eat dinner, and left for Besant Nagar. He would have eaten, but did not want to 'disappoint' Umesh and family—and further, the hookah had been left behind at Besant Nagar and he was eager to get back to it!

3 April 1977—Sunday

Rev. Master came to our house 'Gayathri' at 8:00 a.m. to personally conduct the Sunday satsangh. Normally this is held at 7:30 a.m. only, but to enable out-station abhyasis to attend this sitting, it had been fixed for 9:00 a.m. The whole house was full with an estimated 500 or more abhyasis present—a bus load having arrived from Nellore in the morning. On the empty plot to the west of 'Gayathri' five buses and six cars are parked! A Basant Panchami atmosphere is there—a gala sense of joy, brotherhood and spiritual anticipation, the whole atmosphere being charged, almost palpably, with love for the Master. Our downstairs drawing room was jam-packed with 140 abhyasis, thirty in the library, 250 on the upstairs terrace under the *shamiana* we had put up yesterday afternoon, and the rest on the outside veranda and under the porch and all along the paved path to the gate.

Rev. Master was in his room, and gave us a sitting for just over forty minutes. It was superb. After the sitting, a packed breakfast of iddlis, vadai, bananas and tea was served to all the abhyasis, under the porch. The service lasted nearly one and a half hours! Master watched this from the window of his room overlooking the porch, and his face shone with a dazzling smile of happiness. He likes his abhyasis to be looked after wherever they go! The abhyasis dispersed by 11:30 a.m. Master had a lunch of home-made iddli and chutney and sambhar, and then rested well all afternoon. The abhyasis reassembled by 4:00 p.m., packing the house again. Several speakers spoke to the abhyasis simultaneously upstairs and downstairs—the speakers being Shri S.K. Rajagopalan, Dr. C.A. Rajagopalachari, my father, Shri V. Venkatapathi—speaking in English, Tamil and Telugu. There were also question-and-answer sessions.

During the day, at 2:30 p.m., Master gave

Sulochana and me a sitting. The sitting lasted twenty-five minutes, and I felt absorbed in *samadhi* throughout the sitting. I felt myself plunging deeper and deeper, and there seemed no limit to this plunging. There was no awareness of anything. Master later told me, "I have removed some heaviness. Do you feel good?"

At 6:30 p.m. Master once again conducted satsangh. This time the sitting was shorter in duration, about twenty minutes, but wonderfully deep, bringing tears of joy to the eyes.

Master had dinner with us and left for Besant Nagar at 9:00 p.m. The buses had all departed, bearing the abhyasis home, back to Nellore, Cuddapah, et cetera. Brother Shri Raghavendra Rao of Raichur had come just for the day, and he left for Bangalore by the night mail train. It was a gala day, a day of pure happiness and joy, full of spiritual grace showered on all by our Master. Before leaving, Master expressed his happiness that so many had come from such far distances to be with him!

4 April 1977—Monday

I went to Besant Nagar and was with Master from 8:30 to 9:30 a.m. After office hours, I again went to him and stayed two hours. He had agreed to come to 'Gayathri' in the evening—and I had gone there only to take him home—but he desired to stay put at Besant Nagar. Many abhyasis had assembled at 'Gayathri' and were hurt and disappointed at this change in programme. For most of them it was too late to go to Besant Nagar.

At 6:30 p.m. Master gave a sitting to about forty abhyasis on the terrace of Umesh's house, in the open. The sitting lasted about twenty minutes. I felt very uneasy and disturbed throughout the sitting.

When we got back to his room, Master commented on the lack of sensitivity in most of the abhyasis. He said, "I have been working so much on these people for so many years, but even now there is no sensitivity developing in them. I am unable to understand what can be the reason for this. If I should say that the abhyasis are not making any efforts it will not be wrong. Every individual wishes that I should do everything for him. Now look here, whatever I could do I have done all along, and in future too I shall do it. But each individual should also play his part and then let him see what can be achieved! I want to tell you a small story to show you how insensitive people are. This morning one person came to see me and he sat with me for quite some time and then he left. As soon as he reached the door of my room he put on my sandals and began to go out. I was thinking about what is going on. He was wearing my sandals and going away. Then I stopped him and asked, 'Are those your sandals or mine?' Then, Saheb, he looked at the sandals and said they were not his and that he had left his sandals downstairs near the door. Now look here! How can such a person ever become sensitive? He had left his sandals somewhere else, and even after knowing that his sandals were downstairs he had put on my sandals and was going away. He did not really know what he was doing. Brother, at least after wearing my sandals he should have known that they were not his. But Saheb, even this much sensitivity was not there in him. What can I do with such persons!"

Later Master spoke to Shri R. Viraraghavan and Shri D.S.K. Subrahmanya Sastri (of Kavali) about the work of preceptors. He expressed regret that preceptors were not developing 'reading' habit or capacity to 'read' the spiritual condition of abhyasis. He said, "Whatever I can do, every preceptor can also do. What is there in this work? All that is necessary is to apply the will. But when the preceptor thinks even at the very beginning that he cannot read the condition, then he will never be successful in the work. This is wrong. The power of the Master is present in every preceptor, and when he makes such a wrong thought in himself, then, brother, I can only say that it amounts to distrust of the Master's capacity and also disrespect to him. Let him try to do the work and see."

He went on to speak about the correct utilization of power in spiritual work. He said, "There is of course power, but it is necessary to use it in the right way. Everything depends on the dosage, exact dosage! This is very essential. Experience alone can teach this. People don't make the necessary effort and this is the difficulty."

He said a few cases had been reported to him by abhyasis where preceptors claimed to have received instructions from the Master in dreams, or during their meditation, to do certain things. He added that such preceptors claimed this to be a form of intercommunication with the Master. Master said he found this tendency to make such 'tall claims' more prevalent in certain parts of India, particularly the South! He considered that this was quite a dangerous thing, as it could lead to hallucinations. He said, "See what foolishness this is. Brother, when the Master is physically present, then if a person has such dreams they should be immediately referred to the Master and got confirmed. What is the difficulty in doing this? So long as they don't get such confirmation from me, they should take no action on such things. I want to ask you one question. Suppose Master comes in a person's dream and orders him to set fire to his own house!" (laughter) "Will that person be prepared to do it? You will see that it is all for personal self-importance alone, and in this lies the danger."

Master added that intercommunication with the Master was **not** necessary for spiritual progress. This faculty was opened up only in those who had to do higher work under the Master's instructions. When the need arose for it, this faculty would be opened up automatically, direct or through the Master, he added.

Got back home at 10:00 p.m.

5 April 1977—Tuesday

I spent one hour with Master at Besant Nagar in the morning from 8:00 a.m. to 9:00 a.m. and then went to the office to finish up such work as is pending, as we leave for Malaysia tomorrow. I went to Master again in the afternoon at 3:00 p.m. and packed up his suitcase. There was not much to carry as he doesn't need any woollen clothes at all for Malaysia. Master's old hookah basket had to be discarded, though. It was broken at many places, and the carrying straps had given way. So a new hookah basket was bought to replace this old one which has been on two European tours with Master!

Master told me about the three *tattvas* that are present in the human system. They are the *prithvi* or earth *tattva*; the *jala* or water *tattva*; and the *vayu* or air *tattva*. He said, "Generally in most persons we find only the earth and water elements. I have so far not had even one case where the *vayu* or air *tattva* was already present. It is a remarkable thing." I asked Master about the other two *tattvas* referred to in Hindu literature, the *akasha* or space *tattva* and the *agni* or fire *tattva*—the five together being referred to as the *pancha bhutas*. Master laughed amusedly when I asked this question. He said, "These two *tattvas* (elements), that is the fire *tattva* and the space *tattva*, are not present in the human system—they do not form part of the system of human beings. You will understand that if the fire element is present, then the person would be burnt up." Having said this he laughed in amusement.

Malaysian Tour

6 April 1977—Wednesday

I got ready by 5:00 a.m. and Sulochana and I arrived at Chi. Umesh's house in Besant Nagar by 5:30 a.m. We found Master had got up early, but had then relaxed with his hookah and was just getting ready for his bath. In fact, he was oiling his body just then. I told him that we should leave within the next ten minutes or so, and he speeded up his ablutions. We left for Meenambakkam airport at 6:00 a.m.

Some thirty abhyasis had already assembled at the airport to give Master a loving send-off on his first ever travel to the East. Master sat with them while I went through the checking-in formalities. When we took leave of the abhyasis and started to go in for immigration, Master noticed that I did not have my badge on! "Where is your badge?" he asked me. I said, "It is in the suitcase." I borrowed R. Swaminathan's badge and put it on. After passing through immigration and customs we boarded Air India's Boeing 707 aircraft 'Makalu' on flight AI-102 direct for Kuala Lumpur. We travelled tourist class, as usual. The aircraft was only about three-quarters full. We therefore had comfortable seats, two in a row of three, and by putting back the hand rests we could sit quite comfortably up in front. Master was able to curl up in his usual fashion, with his legs up on the seat, and rested very well in that position! The aircraft took off precisely at the scheduled time of 7:40 a.m. The captain announced that our flight path would take us just south of the Nicobar Islands, then on just north of Sumatra, and finally through to Kuala Lumpur, our destination. The distance from Madras to Kuala Lumpur was stated to be 1,610 nautical miles, to be covered in just over three hours ten minutes or so, the expected time of arrival at Kuala Lumpur being given as 1:00 p.m. local time, equivalent to 11:00 a.m. IST, there being a two hour time difference.

During the flight, Master reverted to the topic of *tattvas* which we had been discussing yesterday at Besant Nagar. He said, "In my experience, the water element is more often present in fair-skinned people, while it is not found so much in those with dark skins." I asked him whether his remark applied only to the dark- and fair-skinned Indian, or whether fair-skinned people in general, such as Europeans, Americans, Japanese, et cetera, also were covered by this observation of his. Master replied, "Race and nationality of the person have no concern in this matter. As far as I have seen, this applies to all the fair-skinned people. In all of them there is more of the water element present." I asked Master whether this meant that the fair-skinned people had a better potential for spiritual growth than their dark-skinned brothers and sisters. Master laughed amusedly, with a little mischief in the laugh, but kept quiet. I asked him the question a second time. He looked at me and said, "I cannot give any definite answer to this question. But the people of the West are not as bad as others think them to be." With this brusque and rather enigmatic answer, which left me no wiser than before, he became silent.

Two hours after departure from Madras, we flew just south of the southern-most island of the Nicobar group of islands, called the Great Nicobar Island. It was clearly visible on our left. Master had a keen look at it. Lunch service commenced, and Master enjoyed a plate of hot pulau served with vegetables and papadams. What he enjoyed most was the dessert dish, a dish of the Bengali sweet 'rasamalai'. Just as we finished lunch, the northern end of Sumatra came up on our right. We were flying just north of it and so it was clearly visible from our cruising altitude of 30,000 feet. Master, with his keen interest in geography, wanted to see it. We moved to the right side of the plane to a vacant seat to enable Master to see it clearly, but he had some difficulty in locating it as there was a layer of cloud above the island, glittering brilliantly under the noon-day sun, and he could not make out which was the island and which the cloud!

We soon flew on over land, having reached the western coast of Malaysia. It was lush, emerald green tropical equatorial country. There were low hills everywhere, and there were large numbers of palm trees everywhere. The houses appeared to be raised up on beams, and were mostly roofed with corrugated tin sheets. The airport runway, which we were rapidly approaching on the glide-path of approach for landing, was the only visible stretch of concrete, all else being a brilliant emerald green such as we rarely see in Indian vegetation. We landed at 12:42 local time, the total flying time from Madras being just three hours two minutes. This was barely twenty minutes more than the time taken to fly from Madras to Delhi, and there was, therefore, no visible strain on the Master, except for a few lines of strain and tension on his face, as he had not been able to sleep well the past few nights at Madras.

We were the first to alight from the plane and we started walking towards the terminal building, but we had gone barely fifty yards before K.V. Reddy, preceptor-in-charge of Malaysia, hurried up to greet and welcome Master very affectionately. He said that the plane had arrived almost half an hour ahead of schedule, and therefore he had been caught on the wrong foot and was not at the steps of the plane to receive Master!

K.V. Reddy is a friend of our Delhi preceptor, Prof. Harnam Singh, and they appear to have known each other for the past ten years or so. KV told me that he had been searching for a good spiritual guru for many years, and that in his search he had met almost all the well known swamis and gurus in India, and visited most of their ashrams, too! However, he had not found what he was looking for. He was in India in July 1976 and had gone to have *darshan* of a swami somewhere near Haridwar. While he was motoring back to Delhi, just after he had entered the city limits, he 'accidentally' met Dr. Harnam Singh coming from the opposite direction, and they stopped for a brief chat on the roadside. KV mentioned about his visit to Haridwar, and the futility of his long search for a guru, and then Prof. Harnam Singh told him that his own Master was due back in Delhi from a visit to Madras just that evening. Master, after completing his second tour of Europe, had come to Madras and was to get back to Delhi that day! Prof. Harnam Singh kindly offered to introduce KV to Master if he so desired. Thus, in an apparently accidental and fortuitous manner, destiny led KV to the Master on 12 July 1976, and that very evening he commenced Sahaj Marg sadhana. Later KV and his Irish wife, Bairbre Madden-Reddy, both went to Shahjahanpur in October 1976 when Bairbre also commenced meditating, and a few days later both husband and wife were granted provisional permission to work as prefects of the Mission. This is a brief sketch of how KV and Bairbre came into the Mission.

KV escorted Master into the arrival terminal and took him into the V.I.P. lounge so that Master could rest there until luggage was cleared—in V.I.P. fashion—and passport/visa formalities completed. I found about a dozen abhyasis in the V.I.P. lounge, waiting with garlands and bouquets, to receive

Master in traditional Indian fashion. Bairbre Reddy and son Kumar were also there, having come for their holidays from Ireland, where both mother and son are studying.

To come to the first floor V.I.P. lounge we had to walk up a rather steep ramp. This had tired Master somewhat, and he therefore rested in the lounge for nearly half an hour. After this KV drove us to his home in Petaling Jaya, which is a twin city of Kuala Lumpur, about fifteen miles by road. It is a modern, well laid-out residential area, the houses being built on the sides of low hills that abound in this area. It is obviously a high class residential district, something like Malabar Hills in Bombay. It was quite hot and very humid, much more so than in Madras! I was surprised, perhaps because I had not expected a lush, green, heavily vegetated place like this to be so hot. It was like being in, say, Trivandrum.

The first action on arriving home was to unpack the hookah and prepare it for Master. The local abhyasis had asked about it even in the airport, and were eagerly awaiting their first sight of it. I think the hookah has endeared Master to people more than anything else. His utter simplicity, his transparent honesty and integrity, his love, all are there of course; but perhaps this hookah-smoking serves to show people that he is very very human, too, with at least one of the 'minor vices' to prove it! Master drank a glass of milk and settled down with his hookah in the hall. At 5:30 p.m. Master gave the first sitting of this tour. The sitting lasted about twenty minutes and was very deep. I felt that abhyasis were being 'seeded' by the Master during this sitting, and that he was then expanding their condition. Later, at 6:45 p.m., Master gave another sitting to a fresh group of abhyasis who had just arrived. It was a shorter sitting, but just as deep as the first one.

Tunku Abdullah and his wife Mrs. Chesterina (Yang Amat Muliya Tunku Abdullah Ibne Almarhun Taunku Abdul Rahman, and Che Ungku Chesterina—to give them their full titles) called on Master a little later. The Tunku is the son of a former King of Malaysia, the late Taunku Abdul Rahman, and Chesterina is Dutch. They live in a large bungalow just behind KV's house. Both have begun abhyas under Sahaj Marg!

After dinner Master sat out on the lawn and spoke at some length on the work of the preceptor. Master said, "By Lalaji's grace, the power is there. When permission is given to do some work, the necessary power is also given along with it. Now, it is not absolutely necessary that people should accept this just because I say it. Let them transmit and try it out to test it, and see what results they get—that is enough."

He continued, "Once a person came to see me in Shahjahanpur from South India. Now look here, he gave me just one hour's time, and in that time I prepared him for full permission. But brother, he told me that he was not able to feel anything. I told him that he should use the power that had been given to him, that he should try it, and later he should write to me about his findings. He didn't say anything then, but I could see that he had no faith in what I was saying. Later on, perhaps after a few months or after a few years, I cannot remember exactly now, I went to his place. Now look at the foolishness of this person! The abhyasis attached to his centre were all sitting facing the photograph of the Master. They had been told that they would receive transmission from that photograph! I once again requested him that he should transmit himself, but he answered, saying that he never felt the presence of power in himself, and for this reason he could not do any transmission. What can I do with such persons? He had accepted the fact that a photograph could transmit, but he was not willing to accept that he could himself transmit the power. I can give the necessary power, but the work has to be done by the preceptor. Look here, I had given him full permission too! At least he should have tried and seen whether he was receiving any results irrespective of whether he had any faith in me or not. In those days I used to give full permission to everyone, but nowadays I am a little more careful in this matter."

Master retired to bed at 11:30 p.m. He had a restless night.

7 April 1977—Thursday

After breakfast Master was driven around Petaling Jaya, Kuala Lumpur and the old and new Ampong villages. Master saw a tin mine from a distance near Ampong and wanted to have details. At Ulu Klang Heights, Master visited Puan Sri June Wood and spent about half an hour there. She gave him (and us) some homemade biscuits and a refreshing cold drink. We drove back home for lunch.

There was a heavy downpour—really tropical thunder shower—from 3:00 p.m. to 4:00 p.m., accompanied by a great deal of thunder and lightning. After the rain it became unbearably hot and humid, but after about 7:00 p.m. it became delightfully cool. Master conducted group satsangh at 7:00 p.m. There were about fifteen abhyasis present. The expected group from Kelang had not turned up, perhaps because of the rain. The abhyasis left at 8:00 p.m. Master ate a very nice dinner with relish, and sat with his hookah going till 10:00 p.m.

Master said, "I am very sorry that in our country, starting from the most ancient time, everything has been kept secret. Because of this attitude there has been much loss to our country and to the people. I have found this in every field. There was a time when in every house, country medicines were used, whether herbal or something else; and the woman of the house could easily collect them and make medicines of them whenever necessary. Therefore, there was no need for any special education. Every household woman could do this, and the persons who were ill derived considerable benefit. In my mother's time, there were many such simple and effective remedies, especially for snake and scorpion bites. Even for diseases like leucoderma and jaundice there were country remedies available."

Master then referred to a very special technique which was in use about thirty to forty years ago, for the construction of golden domes. He said he personally had known of the existence of two highly skilled craftsmen—and only two—one of whom was in Hyderabad and the other in Shahjahanpur itself. He said that to his personal knowledge, these two were the last of the craftsmen who had possessed the knowledge of golden dome construction. Master regretted that both of them had died without passing on their knowledge and craftsmanship to others, and so that craft, too, had been lost. Master said, "Look here, how foolish our people have become. It is a matter of pity they have become so narrow minded. You may think for yourself how we can ever recover all this lost knowledge. Nowadays new things are discovered every day, but they are all highly technical and complicated. They are not easy and simple as they were in the olden times. I can only say this much, that when the time for the downfall of a nation comes, then such foolishness and stupidity descends on its people. We have lost so much by this."

He continued, "There was a person who had a remedy for leucoderma but he refused to teach this to anybody else, saying that if he should reveal the details of that medicine, then the process of making the remedy would be commercialised and that person would earn a lot of money. I asked him that, suppose somebody makes some money on this, even a few lakhs of rupees, what was the objection to it? The knowledge of making it would remain with us and the people would benefit from it. With great difficulty I was able to get the prescription for that medicine from him, after promising him that I would not take any money for using it. Similarly, there is a very good remedy for piles. I have tried it many times and been successful with it every time. Perhaps it was not 100% successful, but in any case it was certainly not less than 99% successful. People should try to understand the necessity for this. But brother, I can only say this much, that when such foolishness descends on the people it becomes the sure indication that the time for their downfall is imminent, or has come."

We then went to bed. After I had gone to bed, Master suddenly asked me to sit in meditation and gave me a twenty minute sitting. About halfway through the sitting I had a vision in which I saw that I was dead, and my corpse was lying on the ground. When I told this to Master after the sitting he smiled and said that it was an indication of the deepening of *layavastha*. I asked him how deep my *layavastha* was. He laughed and said that it was not possible to fix degrees or percentages of *layavastha*. He then added that he had cleaned some of the *chakras* in the system. We went to sleep after this at around 11:00 p.m.

It was a restless night. Master couldn't sleep. He would fall asleep for a few minutes and then come awake with a jerk of his body, shouting at someone supposedly inside our room. He often mistook objects for people, and shouted as if someone was there. I had to switch on the light and show him the object before he would laugh and lie down again. This continued till 4:00 a.m. or so.

8 April 1977—Friday

I gave Mrs. Balagopal (Kumari) a special sitting at 7:30 a.m. to prepare her for provisional permission. At 9:00 a.m. Master gave a sitting to Shri Srivastava of the Indian High Commission.

We left for Kelang at 9:30 a.m. sharp. Kelang is a port, about twenty-five miles west of Petaling Jaya. It used to be the capital of the Selangor state until a few months back. Halfway to Kelang we drove through Shah Alam, the new capital of Selangor, with the Sultan's new palace perched atop a small hill. The drive to Kelang took just half an hour. When we arrived at Miss Kamalambigai's house, Master found that about thirty abhyasis had already assembled there, almost all of them having Master's *darshan* for the first time in their lives. Most of the abhyasis are Tamils from Ceylon and India whose fathers or grandfathers migrated to Malaya, as it was then called, mostly as plantation labour and mine workers.

Master gave a group sitting at 10:30 a.m. and then went to his room for rest. KV and I spoke to the abhyasis, and I also gave them a short talk in Tamil!! Master had a typical South Indian lunch of rice, sambhar, rasam, payasam, vegetable curries, et cetera, all served on plantain leaves in the traditional Tamilian way. Master enjoyed the food and ate with much relish. He then went to bed and rested till 4:00 p.m.

Master was busy from 4:00 p.m. to 5:00 p.m. receiving individual abhyasis in his room. I gave a talk in Tamil at 5:00 p.m. After this, Master conducted group satsangh for twenty-five minutes. We left Kelang at 6:00 p.m. and arrived back home in Petaling Jaya at 6:30 p.m.

While at Kelang I took up Shri K. Vevekananthan for special sittings (11 a.m. and 3:30 p.m.) to prepare him for provisional permission.

On arrival home we were surprised to find some six abhyasis waiting for Master. Master, after a brief rest, gave them a sitting. Mr. Srivastava stayed for dinner, and Master could be alone only by 9:00 p.m.

While smoking his after-dinner hookah, Master spoke to K.V. Reddy about egoism, and said, "Imagine that we see a heavy box or trunk which weighs roughly three tons. Now if we were to think that we can lift that box, it is the 'I' which thinks that it can lift the box, and that is the ego. Now I will tell you that to root out the ego completely is impossible. This is my opinion and it is possible that I may be wrong. But this is my practical finding. Further, it is also my idea that this *aham* or ego is necessary, and it is unnecessary to remove it because it can be used in a proper way, too. You will understand that it is through egoism alone that we progress, but it is also the cause of our downfall. It is impossible to totally eradicate egoism. But if it can be used in the appropriate manner, then it becomes useful for us in our spiritual progress. Our mistake is in identifying the ego with the body. This is wrong. It should be identified with the soul. Do you understand this? Of course, the highest condition is that in which the ego is identified neither with the body nor with the soul. Do you understand?"

Then Master told me confidentially, in a whisper, that he had just received a direct communication from Lalaji Maharaj. Lalaji had told him two points which he wanted me to note carefully.

1) Lalaji wanted one controller to be appointed for each centre of the Mission. I asked Master whether this applied to India too. He said, "Yes."

2) Master said he had forgotten the second point!

K.V. Reddy had a long discussion with Master about future spiritual work in Malaysia, and his ideas of expanding it to Fiji, Bali, Indonesia, Korea and Japan. Master said, "It is for you to bring this method to humanity anywhere and everywhere. Lalaji Saheb wants that people should benefit from this simple and effective system. It is not necessary to ask me about it. Go on doing your work and if there is any need for guidance in any way, you may consult Parthasarathi and take his advice."

KV explained his work in Nepal and requested Master to make a visit to Nepal this year. Master agreed at once, and a visit is planned for December 1977. I reminded Master about his decision taken in Europe last year not to go on any more visits to foreign countries. Master laughed mischievously and said, "This is a proof that I am also a human being. I also make a resolution and break it!"

Master spoke to me at length—privately—about the need to train more preceptors for the work outside India, and regretted that no one was found suitable for this. The case of Mr. S.A. Sarnad was discussed but Master vetoed him, saying, "Look here, that the person is capable, there is no doubt. But there are some other reasons why I cannot consider him for this." I raised brother Raghavendra Rao's name. Master said, "He is no doubt successful, but he creates confusion when he speaks." The case of B. Rajagopal was taken up next. Master felt that while he could be suitable in other limited ways, he had not an adequate knowledge of our system, nor had he really shown any eagerness for work, even in India. Master expressed himself as disappointed with him.

Master went on to say that a man's heart should be really soft. He told me about an abhyasi called Gandhiji who was practicing under Lalaji's younger brother, Chachaji. Gandhiji was not well off. He and his wife used to get up at 4:00 a.m., grind the wheat into flour, and cook the flour into chapattis—no vegetables. From his meagre earnings he was even able to set apart a few rupees every month to help people in need! One day burglars robbed him of all he had. His suffering was so much that he used to wander along the river bank, plucking and eating a few handfuls of grain growing there! One of the thieves who had robbed him saw his suffering in this sorry condition, and came to him and confessed that he was one of the robbers, and wanted to give back everything he had stolen. Gandhiji refused to take it back. The thief insisted and said he would deliver everything at his house. Gandhiji vehemently refused, saying that had the thief's own need not been great, he would never have resorted to robbery. Then the thief begged him to take it all back. Gandhiji said that he could do so only on one condition—that he promise never to rob anyone again! The thief readily agreed and thus became a reformed person.

Master said, "Look how soft a heart he had! I want that you all may develop such hearts." Master then said that a preceptor should be a model person, and should try to model himself upon the ideal of the Master. He laughingly added, "That does not mean that they should all start smoking because I smoke the hookah. I mean, in character, in behaviour, in their approach to persons; in these things they should try for higher and higher refinements. What am I to say—one cannot find a Master like Lalaji. He had the greatest qualities in him which I have known in no one else. You know he was not materially well off. But he never refused help to anyone. Such a soft heart we all must have."

We went to bed at midnight.

9 April 1977—Saturday

K.V. Reddy, his wife Bairbre, and son Kumar all accompanied Master to Kelang. We left Petaling Jaya at 9:45 a.m. and arrived Kelang at 10:55 a.m.

Master conducted group satsangh. There were about thirty abhyasis present. While this was in progress, I gave the third preparatory sitting to Shri K. Vevekananthan, under Master's instructions, to prepare him for provisional permission.

After this there was a long 'question and answer' session, most of the questions being of a routine nature, the session lasting till noon. This was followed at 12:30 p.m. by a South Indian lunch of rice and accessory dishes which Master enjoyed. After lunch Master rested for an hour or so, and we left Kelang at 2:30 p.m. to return to Petaling Jaya.

At 5:00 p.m. we left for Diwan Belia where a meeting had been arranged under the auspices of Majlis Belia Hindu Malaysia, the Hindu Youth Organization of the Asian Youth Council. The Majlis Hindu Belia was holding its annual general body meeting, and therefore office bearers of most of the local Hindu Youth organizations from all over Malaysia were present. Twenty-nine such organizations were represented by approximately 125 office bearers. The Malaysian Hindu Youth Organization Executive, represented by ten executive members, was also present. Together with our abhyasis and some invitees, the hall contained over 150 persons.

The President, Mr. K. Vaithilingam, and the Vice-President, Mr. K. Kumara, both spoke on the occasion. I gave a talk lasting about forty minutes, which appeared to be well received. K.V. Reddy gave a short concluding talk. The meeting ended with Master transmitting to the assembled audience for about fifteen minutes.

We left Diwan Belia at 7:00 p.m. and drove to the residence of Mr. Sawhney of the State Bank of India. About fifteen persons had assembled there to meet Master, including four or five of our abhyasis. We had a dinner of puri, roti, chole, alu matar, a superb karela, all very well prepared in Punjabi style. We left after dinner and came back home to Petaling Jaya at 10:00 p.m. Master had a restless night. He couldn't sleep properly. He also suffered from problems of nightmares, and kept tossing around in bed. We slept only after 2:00 a.m. or so.

10 April 1977—Sunday

We left at 8:00 a.m. for Kuala Lumpur and arrived at 8:30 a.m. at the Sri Laxminarayana Mandir of the Sanatana Dharma Sabha, situated on Jalan Kasi Pillay, off Ipoh road, about ten miles from K.V. Reddy's house. For some unknown reason, this temple is locally known as 'Ram Mandir'. Mr. Jagdish Sharma, Secretary of the Sabha, welcomed Master on arrival. When we arrived there were hardly ten or twelve persons there. Soon it swelled to nearly sixty! Some sang *bhajans* to the accompaniment of the harmonium and the tabla, and two of the *bhajans* provided the subject for my ensuing speech. I spoke from

9:30 a.m. I had to speak in Hindi. I apologized at the outset for my poor knowledge of Hindi, and spoke for half an hour. The English translation, 'What Should We Ask of God?' was the title of the talk. At the end Shri Sharma complimented me on my excellent Hindi and said, very kindly though incorrectly, that I had sufficient command of the language to be awarded a PhD in Hindi!

After the talk, Master transmitted to the assembly for fifteen minutes and then we were back home.

In the evening between 5:00 p.m. and 6:00 p.m. two persons were granted provisional permission. Under Master's instructions the work was done by me. They are: 1) Mrs. Kumararatnam Balagopal and 2) Shri K. Vevekananthan (of Kelang). These two persons are the first Malaysian citizens to be made prefects of the Mission!

Master gave sitting to two groups, one at 6:30 p.m. and the second at 7:30 p.m. After dinner, Master spoke to K.V. Reddy for nearly two hours, with his final hookah of the day bubbling away nicely, telling him many episodes from Lalaji's life. Master, with a twinkle in his eyes, asked us whether we were sleepy, adding humorously, "I am like an owl. Do you understand what is an owl? It is a night bird. I also enjoy the night. Like an owl, I also stay awake at night. Now look here. The owl is supposed to be very wise. In the Western world it is the symbol of intelligence, but side by side it also brings destruction. Wherever an owl goes there is the possibility of destruction. In this there is an idea of great importance, though it is hidden. In our country people are afraid of the owl, and sometimes in the villages if they hear its cry the people of the village stay awake all the night and keep chasing it away because of the fear of destruction." Then he laughed and said, "I am also like an owl. But you (looking at Reddy)—I hope you will not be afraid of me! It is of course true that I am also occasionally involved in such work. But brother, it is always necessary to destroy evil, and this is of course the work of a Saint."

Master repeatedly told K.V. Reddy not to be frightened because of this story. He repeated his being like an owl several times, and enjoyed this joke at his own expense enormously. We went to bed at midnight.

11 April 1977—Monday

Today is a day of rest for the Master, in the sense that there is no official or formal programme for the day.

Tunku Abdullah and his wife came to see Master at 8:30 a.m. and had a long sitting with him. After that it was a quiet day.

We left home at 10:00 a.m. for the museum, as Master wanted to see the exhibition of Malaysian reptiles, now attracting good crowds. Master saw, with child-like wonder in his eyes, the skeleton of a giant python reputed to be the largest ever caught, measuring some twenty-eight feet in length, and next to it he saw a tiny, dead python measuring just a few inches! Master keenly inspected a large number of poisonous snakes, all alive and safely enclosed in glass cages. Master was gazing at them with his spectacles on, like a young child, full of wonder, rapt concentration on his face. Like a child, he also tired easily of this display, and he was nauseated by the sight of a snake charmer putting the heads of three live snakes into his mouth. It was a real spectacle for a large assembled crowd, but Master felt queasy, particularly when the snakes started dripping venom which we could clearly see. This was the signal for our departure from the museum area devoted to reptilian life. We went on to see the other areas of the museum exhibiting features of Malay life, royal, common, ceremonial, village life, et cetera.

After the museum, Reddy drove Master to the Wisma Central building, for a visit to his sixth floor office there—the Asian Youth Council. Some members of Reddy's staff, who have been eager for Master's *darshan*, were personally introduced to him, much to their joy. We went into Reddy's office for about half an hour before driving back home to Petaling Jaya, reaching home at 12:45 p.m.

As no one came to see Master because it was declared a day of rest, the afternoon was really quiet. There was heavy rain at 4:30 p.m., lasting half an hour or a little more. This was followed by increased humidity after the rain. This rain in the evening is almost predictable in its regularity. It rains like this almost every evening, making the early evening up to 7:00 p.m. really sultry and sticky, but the nights are delightfully cool, so cool that a fan becomes an inconvenience even after 11:00 p.m.! It also keeps Petaling Jaya delightfully lush green all round the year.

In the evening Tunku Abdullah and his wife Chesterina came especially to see K.V. Reddy's wife Bairbre, as she and their son Kumar are to leave tonight for London en route Dublin. They left for the airport just after 10:00 p.m., driven by KV, while

Master and I went to bed.

12 April 1977—Tuesday

Master slept well last night and looked fresh this morning. The morning was hot and humid after 7:00 a.m. On coming downstairs he remarked that the house looked and felt empty without Bairbre and Kumar. K.V. Reddy had left early to go to the office to finish up some important work, and came back at 11:00 a.m. We three left Petaling Jaya at noon, in Tunku Abdullah's Mercedes Benz, for Subang International Airport—Master smiled to be in a Mercedes and remarked that it was kind of the Tunku to have made available his own personal vehicle for Master's use today.

The three of us left Kuala Lumpur at 1:00 p.m. by Malaysian Airlines System flight 306 in a Boeing 737 aircraft for Penang—'Pulan Pinang', Malay for 'the island of Penang'! It was a very short flight of just thirty-five minutes duration, yet MAS served in-flight refreshments smoothly and without any bustle. The flight was smooth and comfortable. None of us accepted any refreshments, but it was a wonder to see hostess after hostess coming to Master asking him why he was not having anything to eat or drink. They were like flies around a pot of honey—and he so calm and serene with his beatific smile heightened by the spectacles he surprisingly chose to wear throughout the flight! We landed at Penang at 1:35 p.m. When we came out to the arrival lounge, Master was received and welcomed by Shri Kumaraswamy and his wife, parents of Mrs. Balagopal. We were driven a distance of about four miles to their residence in Minden Heights. Their house is a fairly big one, with a small bedroom assigned for Master's use upstairs.

There exists no Sahaj Marg group or activity in Penang. KV had to cancel a visit to Ipoh, as the only abhyasi there had fractured a leg, and so Penang was fitted into the plan. The question of where to stay was solved by Mrs. Balagopal arranging for Master to stay with her parents.

Master rested till 5:00 p.m. This is a hot and humid place, and one has to drink gallons of fluids to combat the copious perspiration. At 5:00 p.m. Master was driven by Shri Kumaraswamy to the Botanical Gardens. Master really enjoyed the funny antics of a caged orangutan, a species of monkey somewhat like a chimpanzee, native to Malaysia, which we were seeing for the first time in our lives. Master put on his spectacles and spent some minutes keenly observing it, and remarked several times on its almost uncanny resemblance to the human being, particularly the head and face which resemble those of a human of advanced age!

From the Botanical Garden Master was taken to the Thai Temple of the Sleeping Buddha, built in traditional Thai style. There are statues of Vishnu and Apsaras in front of the main building, an indication of its Indian origin. The 108 foot Buddha inside is recumbent. On the immense pedestal are carved a large number of panels depicting the life of the Buddha from birth to his attainment of *maha nirvana*. Master spent nearly half an hour in this temple. He was then driven along the seashore for a few miles, and then taken to see a small garden laid out on top of a giant subterranean water tank—similar to our hanging gardens on Malabar Hill at Bombay. It became dark suddenly, and we drove back home at 7:30 p.m.

We had a typical South Indian dinner at

8:30 p.m., served on banana leaves. Mrs. Kumaraswamy is a motherly old lady. None here in the family at Penang are abhyasis. Nor are they likely to take it up—they are too steeped in the old form of ritualistic worship. Master ate his dinner with relish. After dinner we had a long discussion with Mr. Ramalingam, Secretary of the Penang Section of the Hindu Youth Organization, about Sahaj Marg and the immensely effective role this sadhana can play in human development. Mr. Ramalingam heard us out politely, being a part of K.V. Reddy's Asian Youth Council, or coming under its purview, but I don't think my talk and Master's occasional comments made any impression on him. We went to bed at 10:30 p.m.

The day here has been very hot and very very humid—worse than Kuala Lumpur. Penang is a small island and one would have expected a salubrious climate, but it was sticky and awful. Penang is less than fifty miles in circumference! Mr. Kumaraswamy clarified by commenting that there had been no rain here during the last three months, and therefore it was very hot and humid.

In our bedroom they had thoughtfully provided a table fan, but its breeze did not help us much, the night being almost unbearably hot and with high humidity, so that none of us slept much during the night. It is a change from Petaling Jaya where it rains almost every evening, making the nights really cool and pleasant, and sometimes making it quite chilly in the late night and early morning, so that one needs a sheet to cover oneself with!

13 April 1977—Wednesday (Penang)

The morning was a very quiet one. Master looked fresh even though he did not sleep well last night.

Thanks to the efforts made by Shri Ariaratnam, son of Shri Kumaraswamy, some friends of his, whom he has been telephoning since yesterday, came to see Master. As a consequence, I gave the first sittings to the following six persons:

1) Mrs. K. Parameswari, wife of Shri Kumaraswamy
2) Shri K. Ariaratnam, aged twenty-nine, son of Shri Kumaraswamy, from Pulan Pinang
3) Shri S. Kulasingam, twenty-seven, from Penang
4) G. Raman, from Udini
5) & 6) Mr. & Mrs. Kanagasabai.

The day was very hot and humid, much more so than Madras, and we all sweated it out in the minimum of clothing, drinking large quantities of water all the while.

Today is Tamil New Year Day, and to celebrate it Mrs. Kumaraswamy had prepared a typical Tamilian festival lunch, including 'vadai' and 'payasam', along with aviyal, sambhar, rasam, et cetera. Master had originally said that he would not have any lunch today, but Mrs. Kumaraswamy persuaded him to just come and sit with us at the dining table, and thereafter Master was gently coaxed into 'trying' one dish after another and ended up eating a hearty lunch! He laughed and said, "When there is sambhar, I cannot resist it! Of course, sometimes they make it in my home too, I mean in Shahjahanpur, but it is not like this. I enjoy rasam also. I like these hot South Indian dishes very much. The trouble is that when I get them I eat too much."

At 6:00 p.m. we went to the Krishna Temple on Penang Road. It is called Kunj Behari. I gave the first talk at Penang there, speaking for over forty minutes in English about our Sahaj Marg system to a small audience drawn mainly from the members of the Hindu Youth Organization. Master then gave them a sitting for about fifteen minutes. We were back home at 8:30 p.m. and had a quick dinner.

Two persons who had attended my lecture at the Kunj Behari Temple earlier this evening came to see Master at 9:00 p.m. Shri Prem Swarup Lekhi (Chief Inspector of Police) and Dr. P.K. Rao, also from Penang, B.V.Sc, M.R.C.V.S. (12 April 1926) both took their first sitting from Master. Dr. P.K. Rao said he has a brother at Tirupati who started Sahaj Marg meditation under Dr. V. Panduranga Rao in 1976! The world is small indeed. There was a long session of questions by both these new abhyasis.

Q: Who is God?

Master: One who comes out of Himself!

Q: I am following another guru for the last eight months and he has given me a *mantra*. Can I follow that, and also follow your practice?

Master: No! I must tell you plainly that there cannot be two channels. One may interfere with the other. You may stop one and practice the other for some time and then decide which one you want to follow. I cannot understand why people are reluctant to change the guru. A guru is taken for one's own spiritual progress. If he cannot give you what you want, then you should seek for another guru. The guru must be changed if necessary. There is nothing against this in our Shastras too. Of course you should be respectful towards the guru, but you should tell him that since he cannot give you what you seek from him, you are going to another.

Q: What about the *mantra*? Do you advise any *mantra*?

Master: Normally I don't give any *mantra*, but if it is necessary I may do so. But so far I have not found it necessary to do so! You should read the Patanjali Yoga Sutras and see what he says about the *mantras*. I think it is the thirty-second sutra or something like that. He clearly states that the mantra, if taken, should be taken up only with the *bhava* of the meaning.

Q: Are there any realised souls among your disciples? I am asking so that if there are any, I would like to have their *darshan* too. I like to have the *darshan* of all great souls.

Master: Well! I am telling you one thing. There are a few who are almost at the top. And others are progressing towards the goal too.

PR (Shri Parthasarathi Rajagopalachari): *Darshan* means 'to see.' In spiritual matters, as when one has *darshan* of a great soul or a guru, it is not enough to see merely the physical person of that guru. Real *darshan* means to see the guru with the higher vision or the inner vision, so that one can see the real guru behind, or within, the external form of the guru. That is the real meaning of *darshan*. My Master has repeatedly said that many come to see him, but few persons really see Him!

Q: May I know who those advanced persons are?

Master: I think that is of no use to you. It is all their personal matter, and not for discussion.

Q: What about the *kundalini*? Does it play any part in your yoga?

Master: The *kundalini* power, if awakened, is useful for work in higher worlds. Not everyone is given work in the higher worlds. So this power, the *kundalini shakti*, is not necessary for all. There may be just one or two persons who are given such higher work. Also, it is not necessary for spiritual progress.

Q: Are there any persons in your group in whom the *kundalini* has been activated or awakened?

Master: I will tell you one thing. Suppose a person has all the other centres awakened in him by Master's grace, then why leave this one thing alone untouched? So it may be done in such cases. Have you read what Ouspensky has written about the *kundalini*? He refers to it as '*kunda* buffer,' as something that is a bar to progress. He thinks, look here, that it is actually a bar to progress! You now think about it. You are a well-read man.

Q: I want to know everything. How to do it?

Master: There is a Persian couplet where a saint says, "All that I have known is that I know nothing!"

After this session I gave second sittings, under Master's orders, to the abhyasis who had commenced *puja* this morning. We went to bed at midnight. Just before I dropped off to sleep Master laughed and said, "Parthasarathi! Are you asleep? I want to tell you something. If you want to find a real fool, look among the wise men and you will find one!"

None of us had any sleep. It was far too warm and sultry and sticky, the bed-sheets actually sticking to the body. We spent a restless night, Master dozing off occasionally for a few minutes, only to wake up again.

14 April 1977—Thursday

A lot of people came to see Master, and to hear about him. I gave the first sitting to five persons:

K. Nittrey, Penang

S. Kandaswamy, Penang

S. Ramakrishnan, Penang

M. Ravindran, Penang

R. Rajagopal, Penang.

Simultaneously, K.V. Reddy gave the first sitting to two persons:

Balachandran, Penang

T. Thangamony, Kelantan

All this activity, rather hectic for me, took place before lunch. Mr. Lekhi and Dr. Rao came at 10:00 a.m. followed by five others, and Master gave them a group sitting at 11:00 a.m. A large number of photographs were taken by Mr. Lekhi and Mr. R. Rajagopal, the latter reported to be a photographer of much experience. Soon after lunch at noon, Master went up to the bedroom to rest, while Reddy and I sat with Mr. Lekhi and Dr. Rao discussing varied aspects of Sahaj Marg.

Mr. K.V. Reddy had not included Penang in Master's original tour programme. The original programme had included visits to Ipoh and Telok Anson. The only abhyasi at Ipoh had fallen ill shortly before Master arrived in Malaysia, and so Ipoh had to be dropped. Going to Telok Anson by car would have meant a long drive over roads with a lot of twists and turns, which makes Master giddy and upsets him much. Therefore Telok Anson was also omitted. The visit to Penang was a substitute visit, really speaking. Even Reddy had no contacts here till we arrived, and yet by this afternoon fifteen abhyasis have already commenced Sahaj Marg meditation here! Master's powers of attraction have to be seen to be believed.

We left Shri Kumaraswamy's residence at 3:45 p.m. in his car, driven by him as usual. Lekhi and Dr. Rao, accompanied by Mrs. Kumaraswamy, followed in a second car. On the way to the airport we stopped to see the Buddhist Snake Temple. It is obviously a tourist attraction, since the temple has a large number of live green snakes hanging from plant-like supports placed all over for this very purpose. There were snakes everywhere: under tables, on railings, and even in the *sanctum sanctorum*—some wriggling up or down the very figure of Buddha! We were informed that at a particular season of the year the place is really full of snakes, which are said to come from all over the island by themselves, disappearing a few days later. Of course there are several hundreds of them permanently here, as we saw for ourselves. Master saw more than a dozen snakes near the Buddha statue. Tourists handle these snakes with impunity—at least external impunity—and most of them have themselves photographed with one or more snakes crawling over them or hung around their necks. A photographer is permanently available at the temple, even though warning notices are prominently displayed cautioning visitors against handling the snakes! Master declined to go anywhere near the snakes, and I could see that he was quite uneasy.

Later Master told me that he saw no purpose in degrading places of worship to mere places of tourist attraction. He said, "I am sorry to say that today wherever you may go, you will only find that even the temples have been spoilt (defiled) by the people; and where there should be prayer and scriptural recitation, such places have been converted into tourist spots. See how much human beings have fallen!"

From the temple we drove on to the airport, where Master had a refreshing glass of cold orange juice before bidding good-bye to the abhyasis of Penang. We left Penang at 4:45 p.m. by MAS Boeing 737-B on their flight 305, and arrived precisely thirty-five minutes later at Subang International Airport, Kuala Lumpur. Surprisingly, we had to clear our baggage through customs, even though we had arrived by a purely internal flight! In the old days Penang was a free port, and arrivals from there were subject to customs examination. The procedure remains unchanged, obviously a relic from the past. Master saw in this small thing a tendency of the human mind to follow past practices, whether beneficial or not, and the concurrent tendency to avoid bringing in change even when it is vitally necessary to do so.

On coming out, I found Shri Balagopal waiting to receive Master. Tunku Abdullah's luxurious Mercedes Benz was waiting and we all were driven home to Petaling Jaya in it.

The visit to Penang has proved fruitful, and Master expressed satisfaction with the response there. He was particularly pleased that Shri Kumaraswamy had placed his residence at Master's disposal, so that satsangh could be conducted there.

At 6:30 p.m., Mr. Tan Kee Leng of Singapore came to Reddy's house to see Master. He is a native of Malacca, and a friend of K.V. Reddy for a dozen years or so, but has not started meditation so far. Even today he has come just to see Master, and to discuss the Singapore plans with Reddy and then return home to Singapore. He wanted to commence meditation only in his own city. Master laughed, and instructed me to tell Tan Kee Leng a tale from the Ramayana, which I did—the last advice Ravana gave to Lakshman after the epic battle had ended and Ravana lay dead on the battle field, the essence of the advice being, "To do good, do not delay."

As soon as I had completed the story, Tan Kee Leng, known to all his friends as 'Johnnie', wanted to start meditation, and as instructed by Master I gave him the first sitting: Tan Kee Leng, Tanglin Halt Road, Singapore.

After that he had a discussion with Reddy about Master's visit to Singapore, and then left for Malacca.

We then had an excellent dinner, prepared by Reddy's maid-of-all-work, Govindamma. Govindamma has become quite attached to Master. It is she who looks after all his needs in the absence of Bairbre, preparing his milk, cooking his food, feeding him herself, washing his clothes, et cetera. Her one regret has been that Master eats so little, "Not even enough for a baby in its cradle," as she puts it in her motherly way. She is also overjoyed to be permitted to participate in the ritual of the hookah, her duty being to get burning coals ready for it! She is so devoted to Master and his welfare that Reddy and I, when speaking between ourselves, refer to her as the 'second Malin.' When we laughingly told Master about this, he said that he had been observing the emergence of love in her heart.

Talking of love, he said, "Look here! A Western abhyasi, I don't remember her name, came to me to Shahjahanpur some time back. I had just that day received a letter from Parthasarathi about the tour of Malaysia and I was talking to her about my visit to this country. When I was speaking this girl began to weep. When I asked her why she was weeping she told me, 'Babuji! Now you have taken up the East, I am afraid you won't come to the West any more.' Look here, what love she has in her heart. Just this thought made her weep in sorrow. I want that such a devotion may develop in the hearts of all, but few seem to feel love and devotion for the Master."

We went to bed early, at 10:30 p.m., as Master was tired after his flight from Penang. Earlier rain made the night cool, then chilly.

15 April 1977—Friday

Master got up at around 7:00 a.m., looking fresh and well. He has been in excellent health so far, and has not found it necessary to take any medicines so far, since leaving India. I think this is perhaps the longest period of time that Master has been off medicines since his devastating illness of 1974. Even the antacids—a daily nuisance—have not been necessary. In fact, his glowing health, cheerfulness and witty conversation have been noted with pleasure by all who have met him and been with him during these last ten days. Master himself has been saying that he feels some return of his former mental activity, though only in small measure. Most of the abhyasis here have read my books *India in the West* and *Sahaj Marg in Europe*, the two books covering Master's European tours of 1972 and 1976, and so most of them are already familiar, albeit at second hand, with Master's qualities described in those books. Naturally, they had all read about the hookah, too. So they had a preview, as it were, of Master even before he arrived, and the Reality of His Presence more than lived up to their expectations!

Tunku Abdullah and his wife Chesterina came at 9:00 a.m. The Tunku came to take leave of Master, as he is leaving for Sabah and from there for the Philippines and would not be back before Master leaves for Singapore. Chesterina stayed on for a half hour, had a sitting with Master, and then left.

At 11:00 a.m. Puan Sri June Wood came and had a long talk with Master, followed by an individual sitting with him. Later, her friend Mrs. Pushpabala Tilak, hailing from Kerala but now settled in Malaysia, came to see Master. I gave her the first sitting.

After that it was time for rest. We left for the residence of the Balagopals at 6:00 p.m. About twenty-five abhyasis, including ten from Kelang, had already foregathered there to see Master. Master gave the assembled group a sitting for about twenty-five minutes. It was a grand sitting, tranquil and deep, sending me deeper and deeper, plunging me into a *samadhi*-like condition.

After the group sitting, I was ordered to take up the case of Mrs. K.V. Nathan and to prepare her for provisional permission.

After this we had a very tasty dinner, in which the main attractions were iddli, coconut chutney, a hot chutney and onion sambhar—all favourites of the Master. Master concentrated on these items, though there were several other tasty dishes offered before him. He smiled and told me, "I cannot resist South Indian food. See how much I have eaten. It is all so well prepared that I have eaten twice as much as I ordinarily eat." He sighed with satisfaction and said, "Anyway, it is all easily digested. That is the good thing about South Indian food. It is not only good, it is also easily digested!"

Several new members started meditation and K.V. Reddy was busy giving them their first sittings. We left the Balagopal residence at 9:30 p.m. and drove back home to Petaling Jaya, where Master had his final hookah for the day. We went to bed at 11:00 p.m.

16 April 1977—Saturday

Early in the morning, Master gave me an individual sitting. The sitting lasted thirty-five minutes. Master said, "I have opened up wisdom." Perhaps this is a result of something that happened yesterday. I had been talking to Tunku Abdullah's wife, Chesterina, in Master's presence and explaining things to her when Master suddenly interrupted me and said, "Lalaji is praising you. He told me, 'Now open up his wisdom!'" So this morning my Beloved Master was pleased to confer this boon and blessing upon me.

Master has been greatly pleased with Reddy's work. He has been praising his devotion almost daily, and has been working upon him for the past one week to prepare him to be raised to the *brahmanda mandal.* Master told me, "Look here! How successful he has been here in this country. He has also started work in Nepal and some other countries which I don't remember. You must study his method of working and see what it is that has made him so successful!"

This morning Master took up his case, elevated him to *brahmanda mandal*, and granted him full permission to work as a preceptor of the Mission at 10:37 a.m. After this, Master relaxed with a hookah. He told me, "I should have completed this work only by 11:00 a.m. See, it is just 10:40 a.m. and the work is already over. I tell you, you cannot find such a simple and effective system anywhere. Even the time can be stipulated for the work to be completed. All that is necessary is a firm and unfailing will. Make the thought that such and such a work shall be completed by such a time, and it will be complete. I remember one occasion when I had been given some work. What it was I don't remember now. I fixed the time that the work should be completed, by six o'clock, and found that the work had been completed! As I told you, an unfailing will is necessary. Even in sleep the work is going on. It has to go on, otherwise where is the time for work? Before going to sleep just make the suggestion that by such and such a time the work shall be over, and it will be so. The will must be made to work even when we are sleeping. It is a pity that no one tries and sees for himself. After all, the Master gives the power necessary for the work. It is for us to use it. It is so simple that I wonder at its simplicity. It is all my Master's grace!"

Soon after 11:00 a.m. Puan Sri June Wood, accompanied by Shri D.P. Srivastava, came to see Master. Shri Srivastava spent half an hour with Master, and then took him for a short visit to his residence. It was an unscheduled affair and I was annoyed, as was Reddy. Master came back at 1:30 p.m. It was a day of fasting for all of us! In the afternoon four Tamilians turned up to see Master. They had seen the Press notice about Master's visit and about Sahaj Marg, in the local Tamil newspaper, *Tamil Malar*, published on the day Master arrived in Malaysia. With the scant information given in that report, they set out to somehow locate Master—and arrived today! Their search was unfortunately prolonged because the newspaper had wrongly reported K.V. Reddy's address. They all four commenced meditation. I gave them the first sitting under Master's instructions.

1) P. Munuswamy, Kuala Lumpur

2) Miss Anna Letchuman—sister of above

3) Mrs. Sinna Pillai—Mother

4) G. Sivarajoo, Kuala Lumpur.

Master rested well in the afternoon and managed to get an hour of undisturbed sleep. We left at 6:00 p.m. to go to Mr. Somayazulu's house.

About twenty abhyasis were present there. The Somayazulu residence in Kuala Lumpur is a spacious and posh house, furnished in modern style, Mr. Somayazulu being the manager of the Air India Branch at Kuala Lumpur!

Under Master's instructions I gave an individual sitting to Mrs. Nathan—the second preparatory sitting before granting provisional permission. Master simultaneously conducted group satsangh for the assembled abhyasis over a period of twenty-five minutes. This was followed by an excellent dinner, the main courses which Master greatly relished being dosai, sambhar and chutney. Chapattis and other vegetarian dishes were also available, but the universal popularity of the humble dosai left the other dishes almost untouched!

Since most of the Malaysian abhyasis are of Tamil origin, Master has been eating South Indian food almost continuously since he arrived in this country. In some places even the mode of presentation was entirely Tamilian, the food being served on banana leaves—as, for instance, in Penang. The Western dish which Master likes very much, mushroom soup, has figured largely in Reddy's domestic menu. Master has enjoyed the food, and the love behind it, so much that ever since we arrived here he has been consistently eating two meals a day! As a matter of fact I can say that his total intake here is at least four or five times his total intake at home in Shahjahanpur. The food is no doubt very tastily prepared. South Indian food is something Master likes very much. But surely these are not the reasons for Master's increased consumption—that, too, so much higher than what he eats at home.

Master himself gave me a hint about this many years ago. I had noticed that in some houses he eats heartily, while in others he just pecks at his food. There are places where he goes to someone's house on being invited for lunch or dinner, but bluntly refuses to eat anything when he gets there. He had once been invited by Shri R. Seshadri for dinner to his house in Alamelumangapuram. Master was staying with us at 'Gayathri.' He was to leave at 6:30 p.m. From 4:00 p.m. he became uneasy about his going. Several times he told me, "He has of course invited me, but I do not want to go. To go there is a waste of time." I persuaded him to go. At 6:15 p.m. he got dressed, sat upon his cot for some time, steeled himself to move out, and walked up to the door of his room. There he suddenly stopped, nodded his head a few times, said "hmm....hmm," and came back to his cot, sat down, and took off his cap. He smiled and said, "Lalaji Saheb is saying that it is not necessary to go to Seshadri's place. Now I won't go there." I was disturbed by his decision because if Master did not go, we would be blamed for it. So I tried to persuade him after an interval of fifteen minutes or so, and he reluctantly agreed. I put him in our car and he drove off at 7:00 p.m. for Alamelumangapuram. Then we, along with a few abhyasis, sat down to have our own dinner.

As we were eating, Master drove back home, walked in to where we were sitting eating, and addressed Sulochana, saying, "Daughter-in-law, I am hungry. You will give me food, won't you?" We were overjoyed by his child-like innocence in asking for food in this manner. A place next to me being vacant, he sat there. I asked him whether he had not been invited for dinner at Shri Seshadri's residence and if so, why he was still hungry. Master pondered briefly and then answered, "Look here! He had only invited me for dinner. A lot of food had been cooked, but I did not want to eat there. My heart did not desire it." I asked why. Master said, "See, it is a matter of etiquette. Seshadri knows that I am staying with you. It became necessary that when he invited me, he should also have invited all of you. This is etiquette. I did not like it that he did not invite all of you. If he could not invite everyone, he should have at least invited your father. Anyway, because you told me to, I went there, but I could not eat there. Therefore, I sat there for some time and then came away."

To continue—"Master!" I asked him, "What is the explanation for your attitude or behaviour?" He laughed and kept quiet. I pressed him for an answer, saying that it was palpably unjust to accept an invitation, raising the hopes of the person concerned sky-high, putting them to the trouble of making all necessary arrangements, including cooking the meal, and then not eating at all.

Master said, "There are several kinds of invitations. Some people invite the Master thinking that he is after all the guru, and therefore etiquette demands that they invite him and offer him something to eat and drink. There is no other reason than this. Others invite the Master, thinking that if they do not do so, they may be criticized. Look here! This too is a reason for some persons to invite me to their house! Then there are others who really hate to spend money even on the Master, and who have no real love in their hearts at all. But yet they invite the Master out of a false sense of formality. How can I eat in such places? Supposing I eat even twice the quantity that I may normally eat, even then how much would it cost them? Yet they grudge even that small expense. So I cannot eat in such places. There are of course a few persons who invite me with a heart full of love for the Master. In such places it is a joy to eat, and I eat anything that they may give me. The quality of the food does not matter. There must be love behind the food that is offered. To such places I go even without being called. There is no need for an invitation from such persons. The heart itself gives the signal, and I begin to feel restless to be there with them."

Master sat with the abhyasis for some fifteen minutes after dinner. They were quiet. There was no talk. All seemed to enjoy just sitting in his Divine Presence. We left after that and came back home at 9:00 p.m. and went to bed rather early.

17 April 1977—Sunday

Even though we had gone to bed quite early last night, Master did not sleep well, getting up twice before 1:00 a.m. to go to the bathroom, once at 11:15 p.m. and again just before 1:00 a.m. I was awake in time to take him to the bathroom on both these occasions. At 3:15 a.m., I heard some noise and heard Master shouting out, "Hai Ram, Hai Ram." I switched on the light and found him flat on the floor, with his bed sheet twisted around his legs. He had wanted to go to the bathroom, and not wanting me to be disturbed he had got up, sat up in bed, and attempted to stand on the floor, but in the process he had somehow got his feet entangled in the bed sheet with which he had been covering himself. When he placed his feet on the floor, all bundled up in the bed clothes, the bed sheet slipped when he put his weight upon it because of the finely polished parquet flooring. He fell, and in trying instinctively to avoid the fall he had broken the fall with his left hand and elbow, which had taken a sharp jolt on the edge of the cot. His left shoulder had taken the jolt, and there was severe pain in the area of the left scapula and shoulder joint. I spent twenty minutes or so trying to help Master, while he was lying on the floor and moaning in pain. Then I had to call K.V. Reddy in for assistance. Master was in too much pain to be moved physically back onto his bed. Reddy produced some Chinese pain balm which was applied on the affected areas, followed by hot fomentation. These measures relieved the pain and at 5:30 a.m. we were able to lift Master up into his bed.

Later, at around 7:30 a.m., Reddy went to Balagopal's residence in Kuala Lumpur and brought him over to see Master. Their efforts to get a doctor were unfruitful, today being Sunday. It was pointed out to me that in Malaysia, doctors do not make house calls on their patients on Sundays! This disease of the callousness of the medical profession seems to have spread all over the world! We wanted Master to go to the hospital for a check-up, but Master refused point-blank. His antipathy towards the medical profession is well known to abhyasis all over the world! Master suffered in silence the whole day. He was obviously in considerable pain, but even when he let out a moan, a groan or a shout, I could see that his real Self did not participate in it. It was like watching the face of a doll programmed to emit noises as if in pain. I had the curious feeling that it was his pain that was vocalizing itself, while He remained apart from it!

At 11:00 a.m. a group of abhyasis, including Vevekananthan, his wife Kamala, and Mrs. K.V. Nathan, all came from Kelang to see Master, and stayed on till 3:00 p.m. At 11:45 a.m. I gave Mrs. Nathan her final sitting and as instructed by Master, I granted her provisional permission. The certificate was signed by Master and handed over to her by Master himself. Master enjoyed their presence and seemed to be diverted away from his pain.

Balagopal came back at 4:30 p.m., accompanied by his wife as well as Mrs. Somayazulu. Bala brought his cousin, a doctor, to examine Master. The doctor felt that an x-ray examination will be necessary to determine whether any bones had been fractured. So we drove Master to the nearby University Hospital. We had to wait for the x-ray. Master's left arm was in a sling. I wheeled him into the Radiology room and with great difficulty took off his shirt and *banian*, after removing the sling. I requested the doctor to ensure that the left shoulder was x-rayed. The doctor smiled and said, "This is the best hospital in Malaysia. All here are highly trained specialists. We know our jobs. So don't worry." I was told to go out as no one was permitted to stay inside when the x-ray was actually taken.

Master was wheeled out after about half an hour. We were happy to see him dressed and looking cheerful. The doctor asked us to wait, and came after fifteen minutes with the wet x-ray plate, which he showed me, saying with a smile, "There is no fracture." I saw the picture and was shocked to see that after all my cautioning, they had taken an x-ray of the wrong shoulder—the right shoulder! I pointed this out to the doctor. He had the grace to look foolish and chagrined. There was no help for it but to wheel Master into Radiology again, take off his shirt, putting him to excruciating pain, and making him go through the whole painful process all over again.

We waited half an hour till Master came out again, and waited a quarter hour more for the plate to be developed, and then the doctor came out smiling and said that there were no bones broken, there was only some muscular contusion. We were greatly relieved to hear this diagnosis. Some liniment was prescribed for external, local application, and we all returned home greatly relieved.

Soon after we returned home, a second group of five abhyasis, including Kamala, came to see Master. Kamala brought some pongal and sugarcane juice for Master. There was so much pongal that ten persons could not have eaten all of what she had brought. The Kelang group had a sitting from Master before leaving for home at 8:30 p.m. K.V. Reddy and I discussed Master's plans, and decided to postpone departure for Singapore by one day—to Wednesday, 20th April.

We were to have gone to Kelang today after 9:00 a.m. for a whole day's stay there, and on our return to Petaling Jaya (PJ) we were to have participated in a meeting of the PJ Hindu Youth Organization. Due to Master's indisposition all this was naturally cancelled. Even though two groups of abhyasis came from Kelang today, only those who had cars could come. We learnt that nearly forty abhyasis of Kelang could not come to PJ for one reason or another.

Another casualty on today's programme was an appointment with Dr. Mahathir Mohammed, the Deputy Prime Minister of Malaysia. Tunku Abdullah had very kindly arranged this meeting, and his wife, Che Ungku Chesterina, had confirmed it this morning. Dr. Mahathir's car also came for Master at 8:00 a.m., but had to be sent back as the appointment could not be kept.

Master went to bed at 10:30 p.m. after taking one pain-relieving tablet. He woke up at 11:30 p.m. complaining of severe pain. It was obvious that one tablet of medicine had not been enough. The doctor at the hospital had prescribed a dosage of two tablets, but Master had refused to take a second one. Now I was able to persuade him to take one more tablet. He then went to sleep and did not wake up again. He slept soundly till the next morning.

18 April 1977—Monday

Master woke up quite late and was therefore ready for the day, after his bath, et cetera, only at 9:30 a.m. He was in a 'lost' or 'far away' mood, with a distant look in his eyes, as if he is not here in Reddy's house in Petaling Jaya, but somewhere far far away. Even the first hookah of the morning, delayed by over an hour as he woke up late, was smoked in a rather detached fashion, his hold on the tube being somewhat casual, and his pulls on the mouth-piece somewhat short and perfunctory. He did not appear to enjoy it. He generally relishes and visibly enjoys the first hookah of the day. Often, I have heard him say, "The pleasure that one gets out of the first 'chillum' you do not find in the subsequent ones. It is intoxicating—mild intoxication!" I thought there may have been something lacking in this morning's chillum, but when I asked Master he said it was drawing smoothly and well, the charcoal was placed correctly and all glowing, and the chillum smoking beautifully. So I left Master to himself and took a stroll around the garden, quite warm and humid even so early in the morning.

Puan Sri June Wood dropped in at 11:00 a.m. and with her arrival Master appeared to wake up out of some sort of reverie into which he had fallen. She stayed till well after noon, talking to Master and seeking his guidance on many aspects of her personal life. Master had a fairly long nap after lunch, and woke up when Balagopal came to see him. A friend of mine, P.G. Seshadri, eldest son of Shri P.A. Gopalan, has come to Malaysia to participate in the Indian Trade Fair. He also came and spent nearly two hours with us.

Master conducted group satsangh in the evening. More than thirty abhyasis were present, including a small group from Kelang. Later, the first ever meeting of preceptors in Malaysia was held from 8:00 to 9:00 p.m. All the four preceptors of Malaysia—K.V. Reddy, K. Vevekananthan, Mrs. Balagopal and Mrs. K.V. Nathan—were present. I gave them a general talk on the nature of the spiritual work to be done, explaining how it was to be done. This was followed by a discussion on the need for Mission literature, et cetera. Certain decisions were taken and Master's approval obtained.

After a light dinner, Master sat with his hookah, more his normal self, cheerful and talkative as usual. He told Reddy about how he had started the Mission way back in 1945, single-handed, as it were, with just a few helpers—Shri Ishwar Sahai, Shri Harihar Sahai, Shri Ram Chandra Saxena, to name a few—and how he then struggled to take Lalaji's message all over India, commencing with the south of India. "Lalaji ordered me to go south. That is where my work began," said Master. He then went on to tell Reddy how the books of the Master came to be written. Master said, "Saheb! There was no literature in the Mission. There were some papers of Lalaji, but very few, because a maid servant of his sold off all his writings, thinking them to be waste paper. I have thought a great deal about this. I was also considerably worried because in those days there were no persons in the Mission who had the capacity to write. Those who were there couldn't even write short articles, how could they write books? And Saheb, I am not educated, and I could not even imagine that I would be able to write something. One day I was thinking deeply about this, and Master Saheb—Ishwar Sahai—was also sitting with me. At that moment, Lalaji Saheb said that there would be created sufficient literature to make me happy. And now look here! At that very instant commenced dictation from above! All that I had to do was to take down on paper what was being dictated. As far as I can remember, I received the dictation for the entire book *Commentary on the Ten Maxims* in two or three separate sessions. Brother, of course I used to become tired, and I could not do the work in one sitting. In those days I was sufficiently healthy, but nevertheless it was not possible for the entire work to be completed in one sitting. I got the entire book from above. I think it is the best book—*Commentary on the Ten Maxims* is the book I am speaking about—but it is a matter for regret that few persons have appreciated it. It is possible that many persons buy books, but few read them. I know that few persons read even our *Sahaj Marg* magazine. From this, one can judge how much interest our abhyasis have. And yes! I wrote half of *Reality at Dawn* myself, and for the other half I received help from above. I wish that every abhyasi of the Mission should read the literature of the Mission again and again. We must be perfect in the theory. And it is essential that preceptors acquire a full understanding of Sahaj Marg theory. Only then can we speak to people about it and answer their questions."

We went to bed around midnight. However, bed held no rest for Master and he had a very disturbed night. The swelling in the left shoulder has subsided much, though.

19 April 1977—Tuesday

Master woke up complaining of severe pain in his left shoulder. I gave him an oil massage and hot fomentation, using the liniment prescribed by the doctor. He was normal by 9:00 a.m. After preparing his hookah and seeing to it that he was comfortable, Reddy took me to his office for half an hour. From there we went to the India Trade Fair, where I met P.G. Seshadri, who showed us around. We came back home at 11:00 a.m. I gave Master a second oil massage and hot fomentation before lunch. It was a quiet day.

There was a heavy downpour from 4:00 p.m., lasting for nearly two hours. Reddy told Master that for nearly eight months in the year it rains almost every evening and that, too, almost always between 4:00 and 6:00 p.m., and that these daily rains help keep this part of Malaysia very clean and brilliantly green all the year round.

We were sitting without switching on the lights. It was quiet, the rain having just stopped at 6:00 p.m. Master suddenly looked at me, smiled with innocence, and said, "Look here! When I am alone, my hookah looks like a man to me and I have some company from this feeling." This was a hint to me that he was remembering the hookah, that he needs to smoke it! It is one of the Master's most charming and endearing traits of character that he rarely asks for anything in a direct manner. I have never known him make a direct request for anything. Even when I sense his need for something, if I ask for his confirmation of this need by asking him, his general reply is, "This is your thought! If you wish you may bring it." Sometimes he even behaves as if he does not need it by saying, "Let it be! What should I do with it now!"

This is his attitude even to food. He never says he is hungry. He goes on and on, talking to people, and waits until everyone has eaten, before taking his food. In his home this is the rule—that he eats last of all. Even on his travels, he rarely eats first. Either he eats last, or he eats with a group. If I remind him that it is getting late and that he should have his food, he generally answers back, with a sweet smile on his face, "I am not hungry. You are young, and you also do a great deal of work. You should eat well. It is getting late and you also need rest. You have a lot of work tomorrow too. It is necessary that you eat. I shall sit with you but I won't eat."

After we are seated at the dining table, where I generally sit next to him on his right (when abroad), I try to arouse his curiosity by showing him the dishes prepared for him, extolling their excellence and taste, and persuading him to taste a morsel. Master generally obliges with a smile. On such occasions, when he wants to taste anything it is generally necessary for me to fetch his spectacles for him, which he puts on most gravely and then looks at what is put before him. Then he will take it up in a spoon, introduce it into his mouth, and eat it in a spirit of grave scrutiny. He does not, ever, adopt a cursory attitude even to a morsel of food. For him everything has significance. Nothing is so small, or so insignificant, as to be deemed by him to be unworthy of his attention. After tasting it, Master will smile shyly and say, "It is a pity that so much food has been cooked for me. I can never eat so much food, but the food must not be wasted. I will take one spoonful from this, and one spoonful from that. That's all, because, Saheb, I cannot possibly take more than that. But Parthasarathi, this food should not go waste. You are all young. Each of you should eat double. And remember, brother, no one is likely to feed you like this every day! Today by Lalaji's grace it is available, eat it with gusto!"

It sometimes happens that Master feels thirsty, but he will never ask anyone directly for a glass of water. He will hint in a very roundabout way, for instance by saying, "It is useless to drink water now. If I drink now, I will have to go to the toilet again. And then I will have to disturb you." Then I have to understand that he is thirsty and fetch him a glass of water, and persuade him to drink it. I can recall many occasions when I have been unable to sense his need, and even foolish enough not to understand his hints and suggestions, and discovered that he can do without almost anything for very long stretches of time. It is as if he himself does not remember what he needs, after the initial need touched his consciousness, as it were, prompting him to hint at it. His need seems to surface from some deep, inner zone of his mind, and then he gives indirect expression to it. It is for those around him to interpret his need correctly, and act to fulfil it immediately. If they do so, Master accepts what is offered. If we are not alert and miss catching the faint expression of his need, Master goes with his need unfulfilled. Then Master seems to forget his own need, until it surfaces again briefly, whenever that may be. Those fortunate enough to be permitted to personally serve the Master must therefore be alert at all times, thinking only of him, listening only to his voice, seeing only him, all thought of the self forgotten, if one is to be successful even in a small way in this service.

I prepared his hookah, and after a few hearty pulls he became refreshed. I have often seen of an evening, plants wilting in the heat magically revived by a dose of water. The hookah acts with exemplary speed and effect on the Master. He was talking to some abhyasis who were seated around him. One of them suggested that Master should rest a little. Master laughed in an amused way and said, "I want to tell you all a story. One day the devil was resting in his home. Someone came to see him and found the doors closed. He knocked, and the doors were opened, permitting him to go in. When he came to the devil's inner apartment, he found the devil lying lazily upon his bed. The visitor was astonished as to how the devil could afford to be so lazy as to be in bed in broad daylight. He asked the devil this. The devil laughed with much amusement, and answered, 'My family has grown very big. Now there are numerous children of mine, all eager to do my devilish work for me. So I can afford to relax and take it easy.'" Master laughed as he concluded this short tale, and teasingly said, "I too can relax only when the members of my own family are able to take on more of the Master's work and thus enable me to rest. Of course, some few have come forward to do so." Behind Master's outward wit and humour, there was an undercurrent of pathos and disappointment.

Reddy requested Master to make one more visit to Malaysia at his convenience. Master just smiled and didn't say anything. A little later he told me in Hindi, "Now I have grown quite old, and there is much weakness. Now I am not fit to travel abroad. But I want to go to Europe once more so that I may see for myself that the work is going on well. After that it will be the work of all of you to keep it going well. But it is necessary to travel to Europe once more. I cannot say when this will be. It is too early to plan for it now. We can look into it later."

Che Ungku Chesterina came to see Master. She was sad, as Master leaves for Singapore tomorrow. She had an individual sitting with Master, and bade him good-bye. She left just after 6:30 p.m. to make way for a fairly large group of some twenty-five abhyasis to sit before Master. Master divided this group into three smaller groups, and asked our new preceptors Vevekananthan, Mrs. Balagopal and Mrs. Nathan to each take up one group and transmit to the abhyasis. After this, *prasad* was offered. The abhyasis left at 9:00 p.m. to permit Master to have his dinner.

After dinner, with the last hookah of the day, Master spoke about the *kundalini*. He told Reddy, "I do not know why people are running after the *kundalini*. There is no doubt that there is a great deal of power in it. But it has no connection with spirituality. Why do people run after power? One who has to work alone needs power. And look at the foolishness of people—people think the *kundalini* power to be the highest. But brother, I can only tell you that there are many higher powers in nature. I wish people may understand in the very beginning what it is they have set out in search of.

"I have said that he alone is a saint who has acquired command over the powers of nature. And Saheb, what powers they are! One should see it, and then try to understand it. But the pity is that people are satisfied with lower levels of approach. One person asked me what is the position assigned to *kundalini* in our *sanstha*. All that I told him was that when all the other centres are awakened, why should I leave the *kundalini* alone untouched! That is what I told him, but perhaps he did not understand what I said."

This being our last evening in Malaysia, Master spoke for a long time to Reddy. He praised the country and its people lavishly. Master has been quite impressed with the gentle and the hospitable nature of the simple and kindly Malaysians, particularly by their cleanliness and neat habits. Reddy has been mooting the idea of building an ashram for the Mission in Petaling Jaya or some other suitable place. He explained that if the Mission bought the land, it could then collect funds for ashram building, and he added that the Malaysian Government would make a matching grant upon request. Master was very pleased, and very impressed to note that the Malaysian Government made such matching grants to all organizations irrespective of religious considerations! Master was all praise for such a broad-minded and enlightened and generous approach in support of religious and socio-cultural activities in this country.

Master went to bed at midnight and had another restless night.

20 April 1977—Wednesday

Mr. Somayazulu of Air India was the first person to call on Master this morning, to bid good-bye. He was followed by Puan Sri June Wood, Shri D.P. Srivastava, the Sawhneys, et cetera. Balagopal came at 9:00 a.m. to drive Master to the airport in his car, as Reddy, also going to Singapore with Master, could not obviously use his car.

While Master was smoking the last possible hookah before I pack it up, he spoke a little about death. When talking about accidental death, or unnatural death, Master said he felt that such a death cut short a person's natural span of life. It was therefore his opinion that in all cases of unnatural death, the full or allotted span of life was not lived out here on earth. So in all cases of such deaths, the rest of the natural life span would have to be lived out in the *sooksma* or subtle body. "This is my opinion. Perhaps it may not be wrong," he said. He also hinted that this had been confirmed by what he called his 'findings' in one or two cases. He hastened to add, with his endearing and characteristic humility, "I have not studied many cases like this. It is a waste of time. Yes, I took up one or two cases for my study to see for myself what happens, but since I did not study many cases I may perhaps be wrong." He continued his short talk and said that in the case of disciples of a master of calibre, if a disciple had his life terminated in such an unnatural death, such an abrupt termination of the disciple's life would represent an extreme form of *bhoga* of past samskaras. The released soul would continue on its spiritual journey under its master's guidance, and would **not** be subject to the general rule, stated above, of having to live out the rest of its natural life in the *sooksma* state! A little later Master said, "Look here! How clever God is! There is no death for which He can be blamed. There is always a cause of death. It may be illness, it may be an accident, or it may be anything else. But there is always a cause. So when there is a cause, how can we blame God for death? That is how God protects Himself from being blamed. That is His cleverness!"

Reddy's domestic help, Govindamma, has been getting more and more attached and devoted to Master. This morning her eyes have been moist all the time. She has been hovering around Master constantly, trying to offer him some small personal service. She has been bewailing the fact that Master's daily intake of food is less than that of a baby two months old. As the time for Master's departure drew nearer, she became more and more tearful, though she tried to put on a brave smile all the time. We all got into Balagopal's car at

9:15 a.m., after saying good-bye to Govindamma. She walked up to the gate for a final '*namaste*' and was now weeping openly. Just as we were about to drive off, Master suddenly looked at her from the front seat of the car and said, "I shall come again." Govindamma smiled, and we drove off to Subang International Airport.

For the last few days many abhyasis have been asking Master when he would come to Malaysia again. To some he answered, "You know better." To others he said, "It depends on you." His answers were all uniformly of this nature. This morning, however, he made a promise to Govindamma, who never even once asked Master whether he would come again, and if so, when. Her intense longing to see Master again must have been visible to him in some way, and he responded to it. What a reader of hearts he is! And he is the greatest capturer of hearts that I have seen!

At Subang International Airport, Kuala Lumpur, many abhyasis were there to see Master off, including Vevekananthan and his wife Kamala, Mrs. Somayazulu, et cetera. Master spent a few minutes with them before going into the VIP departure lounge. We left Kuala Lumpur by MAS flight MH 605 in a Boeing 737B aircraft. The takeoff was at 10:32 a.m., seventeen minutes behind schedule. A short, pleasant and comfortable flight of thirty-eight minutes duration brought Master to Singapore.

Singapore is a large island, somewhat larger than Penang, and showed signs of diverse development from the air as we came in to land. Tall, modern buildings were prominent in some parts, while over the major portion of the island I could still see mostly old British colonial type buildings. When we landed it was quite hot and humid. The walk from the plane to the customs enclosure was a long one, and nearly half of it involved climbing up a long, sloping ramp. Much building activity was in progress to expand the airport, so there was some confusion, too. Master was quite exhausted by this long walk.

Contrary to all that we had heard about customs procedures here, the customs officers were quite active and insisted on opening the baggage of almost all the passengers for examination. After baggage examination, we came out to the arrival lounge to find half a dozen abhyasis waiting to welcome Master on this, his first visit to Singapore. Present in this group were M/s. Ank Thonk Hoh, Goh Loo Ann, Tong Lim, Tan Kee Leng and Mr. Balasubramaniam. A fully air-conditioned car was waiting to drive Master home to the residence of his hosts, the Nathans, living not very far from the airport. After preparing the hookah for Master, I spent almost one hour with Ank, Goh, Tong and Johnny (Tan Kee Leng) going over the programme prepared for Master, reading the Sahaj Marg literature carefully prepared by them for public distribution in large numbers, and in drafting a short write-up about Sahaj Marg for the local Chinese press. In this process we were aided by imbibing large quantities of orange juice and tea, as we were all perspiring profusely. It was quite uncomfortably hot and humid, and all of us had to strip down to the waist to be able to work at all!

Master rested the whole afternoon in bed till 5:00 p.m. Thereafter, a large number of persons came to see him and about thirty-six persons commenced meditation during the course of the evening. Ank, Goh and Johnnie have all done a great deal of preparatory spade work, guided by K.V. Reddy, and the response must surely have gratified them. Tan Kee Leng was given a special sitting, the first of three such sittings which I gave under Master's instructions, to prepare him for provisional permission. My brother, Capt. S. Rajagopal, working here with Pacific International Lines, called to see me and spent some time with Master when I was busy giving sittings. Balasubramaniam was recommended for provisional permission by Reddy, but Master rejected this proposal.

Master gave a group sitting to a group of eight abhyasis. The strength of this centre before Master's arrival was twelve abhyasis. After this there was a session of questions and answers, a fairly long one, too.

Q: Why cannot we meditate on any object of our own choice? The ancient texts specify so many things, including the sky, the sea, et cetera. I would prefer to meditate on the sea. To me it gives a true idea of Infinity. Can I do so?

Master: Well, it is for you to decide. In the system developed by my Master, we meditate on light in the heart. It is a mere supposition.

Q: But can I meditate on the sea?

Master: Well! My idea is that if you meditate upon something, you must get the essence of that thing as the result. So if you meditate on the sea, you will get salt! (There was a great burst of laughter when they all heard this answer, delivered by Master in his Masterly manner.)

Q: What about love? Is it necessary?

Master: Well, I am telling you, love is very necessary. Love for the Master, or love for God, must be there. But a stage comes in spiritual development when love, too, fades out.

Q: I do not understand how that can be.

PR (Shri Parthasarathi Rajagopalachari): What Master means is this: we start by loving the Master, and we go on and on. But after a certain definite stage in one's spiritual progress has been reached, the Master and the disciple are one. That is what the disciple feels or experiences. At that stage, who is the beloved and who is the lover? And then, when there is mergence and the two became one in essence, then of course love drops off. That is what Master means when he says that love, too, must finally fade out.

Q: What about light? Should we see light?

Master: Well, I am telling you that it is a mere supposition that light is there in the heart. It is only a suggestion.

Q: But will I see light when I meditate?

PR: Many people have experienced that they see darkness, or what seems to be darkness, during meditation. I was also myself puzzled about this. One evening when I was at home in Madras, I was sitting out on the lawn and looking up into the sky. Soon after sunset it became quite dark. Suddenly an idea came to me that the light of the sun is there in the sky, and yet I see only blackness or darkness. Then another idea came to me, that when the moon is there, then the sky is lit up brilliantly. I then understood that light can appear as darkness unless there is an object to reflect the light! To me this was a revelation. Then I understood why our abhyasis, many of them, see or experience darkness during meditation. It is because in our system we have no solid or material object upon which to meditate. We meditate only upon light in the heart, supposing light to be there. So the experience of darkness is a correct one. You can observe this same phenomenon when sitting in a dark room. If there is a hole somewhere, a bundle of rays of light comes in, but you don't see the light, you only see the floor where the light falls. If there are dust particles in the air, you may see the illuminated particles which are in the beam of light. But you can never see light itself.

Master: I have written somewhere that in the original condition, there is neither light nor darkness. It is like the colour of dawn. The *Naasadiya Sukta* says the same thing.

21 April 1977—Thursday

Master did not sleep well last night. He was in pain most of the time, and the medication did not help much. Also, it was far too warm and uncomfortable.

When we got up in the morning, Master asked me if I was free. I was free. So he very lovingly said, "Come, sit here, I was thinking about Reddy Saheb. He is a very good man, and his devotion has also grown. I know that you like him very much. I have been thinking of initiation for him. Now it is such a thing that the disciple must himself pray for it and receive it. But in the case of Mr. Reddy, my heart wants that I may do it myself. What do you think about this?"

I answered, "Saheb, when you yourself want to initiate him then he is truly a fortunate person, and when you yourself desire to do it, what other opinion can I have about it—please do it."

Babuji said, "You know that this is such a valuable (priceless) thing that it can never be given to undeserving persons. I have thought quite a lot over this. Reddy Saheb belongs to our country. Even now he has an Indian passport. So what is the objection to doing it?" I assured Master that there could be no objection to it if he wanted to do it. Then he smiled and said, "Look here, I now have a thought. For a long time I have been wanting to have a case initiated by you, but I did not want to have this done in our country because I don't want that the matter of your Representation should come out in the open. But one day you have to be my Representative and even the work of initiation will have to be done by you. So I now desire that I shall get one initiation done by you in my presence. Let me see how you manage this work. Now look, this is Lalaji's grace that this opportunity has arisen. I wish you to initiate Mr. Reddy. Normally, when the guru is there, no disciple can be permitted to do this work. You know what type of work this is, and what is its effect. The person is connected to the Lord of the *Yuga* through Lalaji—this thing perhaps I have already told you. And of course one has to assume responsibility for the person. Now I wish you to do this work before me today itself. I give you permission to do it, and it is also what I desire you to do. And in this way, your work in the future will become easier. Your relationship with

Mr. Reddy will be stronger. But remember, after initiating him you have to take upon yourself every responsibility of his! Now call him."

I called K.V. Reddy in and explained to him his immense good fortune that what thousands—perhaps crores—of people were doing *tapasya* for was coming to him without his even asking for it. I explained to him what initiation is, how the guru is burdened with total responsibility for the initiated disciples, and how his (Reddy's) responsibilities also became enormous—total dedication to one Master and the Mission was a must. He promised with emotion.

I gave him a cleaning for fifteen minutes in Master's immediate presence, then took his right palm between my two palms, and as I was about to complete the process, Master said, "Look here, make this thought that one drop of your wealth may enter into him." I asked, "What, only one drop?" Master replied, "Brother, even one drop is too much."

So, in Master's presence, under his instructions, and with his blessings, I initiated Shri K.V. Reddy at 9:00 a.m. this morning. After I had completed this initiation, Master asked K.V. Reddy to sit, or rather continue to sit, for a few minutes, and minutely examined him. Then he looked at me, smiled, and said, "May I congratulate you? You have done the work properly. Look here, this is what is called training. This matter, that you have initiated him, should be kept confidential. I don't wish the matter concerning my Representation to leak out. Some time earlier I had even this thought that I should get Krishna's initiation done by you, but there was the danger of the thing becoming known. Now we had this good opportunity, and my intention has of course been fulfilled, and yours, too, and Mr. Reddy must be happy!"

After this I gave Tan Kee Leng his second preparatory sitting to ready him for provisional permission, at 9:30 a.m. Then I gave the second sitting for three new entrants, taking all the three together.

Since Master was still in pain, Goh suggested a visit to a famous Chinese doctor who was well known for his cures of muscular disorders. Master was quite nervous about going there but Reddy and I persuaded him to try it. We left at 10:30 a.m. in an air-conditioned car and drove some ten miles to visit Dr. Lim Cheng Gam. The doctor applied some Chinese liniment, massaged the area a bit, and said that the pain would disappear. On our way back, having driven so far, Reddy suggested that Master be shown a few of the local sights and so we drove to Telok Blangah, and then on to Pasir Panjang to see the famous Tiger Balm Gardens, known in Chinese as the Haw Par Villa. Master spent one hour there, admiring the garden full of statues and representational scenes. We then drove back the same way, and then took the Keppel Road to go to the harbour area, and saw what little of the harbour could be seen from the car. The harbour is on the western end of the island. We then drove along the quay to the sea front on the southern side of the island, where we saw the Clifford Pier. We were also shown the General Post Office, said to be the oldest government building on the island. Other sights included the Parliament House, Supreme Court, City Hall, and a beautiful towering monument, looking like four needles standing up vertically, a memorial to soldiers of World War II. We then drove on along the Chelmsford Road on which the National Library and Museum are located, and finally came to the beautiful King George V Memorial Park. Here, Master was taken to see the small but very well kept aquarium, the Van Kleef Aquarium, which Master enjoyed very much.

It is surprising how very child-like is his appreciation of nature. One sees his wonder and innocence only when he is in gardens or with natural things around him. A special attraction in this aquarium was a tank full of piranha fish, and a second major attraction was a really large shark, perhaps twelve feet long, swimming around in an enormous tank. After this we drove back home, arriving at the Nathan residence in time for lunch at 1:30 p.m. Master was very tired, having been on the move for three hours, but yet sat down and ate something with us.

From 5:00 p.m. persons started coming in to see Master. Master gave a group sitting to a large group of thirty-two abhyasis at 6:30 p.m. Simultaneously, in another room I gave Tan Kee Leng his final preparatory sitting and then took up A. Balasubramaniam's case for preparation, Master having agreed on Reddy's renewed request for a second preceptor in Singapore.

At 7:15 p.m. we left for the Kg Glam Community Centre to attend a public meeting, Master presiding. Over 400 persons had assembled when we arrived, and were waiting to see Master and to hear my lecture. Most of them were Chinese. I spoke for more than forty minutes, the speech being extempore as usual, and given a title 'The Two Ends of a Stick.' After the speech, Master transmitted to the audience for some twenty minutes. After that there were some questions answered by me. We finally got home by 10:00 p.m.

I was told that there are 174 such community centres in this tiny island-nation of Singapore. Each centre is self-contained, having sports grounds, auditoria, indoor games facilities, TV sets, et cetera. All the residents of the community, from babes in arms to octogenarians, go to their community centre by 6:00 p.m. or so, and stay on till 11:00 p.m., taking part in activities of their choice. This provides an opportunity for social integration, keeps the young out of mischief by giving them more than adequate play and sports facilities, and solves many geriatric problems by permitting the aged some very healthy participation in community life. Cultural activities are popular, and most community centres have regular yoga classes teaching hatha yoga. The group of 400 persons who attended the programme this evening were stated to be yoga enthusiasts, many of them actively practicing some form of yogic technique or other.

After a late dinner, Master finally went to bed around midnight. The night was surprisingly quite pleasant, but nowhere as cool and pleasant as the nights in Petaling Jaya. I had a bad headache from noon, but managed to sleep well all the same.

22 April 1977—Friday

Master rested well last night and slept soundly. He woke up refreshed, though the shoulder pain still persists.

At 9:15 a.m., under Master's instructions, I gave a sitting to Tan Kee Leng and granted him provisional permission. He thus becomes the very first Chinese gentleman to become a preceptor of the Mission!

At 9:45 a.m. I trimmed Master's beard and gave him a haircut and manicured his nails. He emerged from it looking very fresh, trim and spry.

At 10:30 a.m. I gave a sitting to Appiah Balasubramaniam and granted him provisional permission. So Singapore has now two preceptors, as Reddy wanted. Reddy actually recommended a couple of more persons, but Master decided to wait before selecting more persons for the spiritual work of the Mission here in Singapore.

At 10:40 a.m. Tan Kee Leng drove Reddy and me to St. Patrick's High School on the East Coast Road where I lectured on yoga to about thirty Hindu students of the school. My speech lasted for about forty minutes and it was a novel experience for me. Master stayed at home. From St. Patrick's we went to do some shopping and were back home by 3:30 p.m. Master was asleep. In the evening Master instructed me to conduct the group satsangh. About twenty-two abhyasis were present for this sitting which was at 5:30 p.m. At 7:30 p.m. Master and we left for the Tanglin Community Centre where Master presided over a public meeting. I spoke extempore for half an hour on 'Yoga as the Way of Experience.' Master gave a comparatively short transmission. We were home by 9:00 p.m.

23 April 1977—Saturday

Last night was hotter and more sultry than the previous night, and Master was restless and did not sleep well. He woke up around 8:00 a.m., looking tired and in somewhat of a morose mood. He is never in a bad temper, whatever be the circumstances, but occasionally the tension and strain show through and he appears introspective, or to be brooding and withdrawn, though it does not generally take much of an effort to pull him out of his sombre moods.

A few abhyasis came to see him in the morning. As the pain in his shoulder persists, we decided to take Master to Dr. Lim Cheng Gam for a second consultation and examination. The doctor examined Master and remarked that the pain appears to have assumed a rheumatic character, and that his therapy would no longer help! He advised us to consult an allopath.

From the doctor's clinic we went to Tan Kee Leng's house for a brief visit—half an hour. We then motored back home. While at Johnny's house, Master smoked one cigarette. His cigarette consumption during these past two weeks has perhaps not exceeded a total of ten cigarettes! He smokes very little these days. Nor did he smoke a cigarette on any of the plane trips, as he is scared of dropping the cigarette and setting the plane on fire! He has developed this fear ever since he dropped a cigarette in the pantry area of a DC-10 carrying us on our flight from Delhi to Copenhagen in 1976! We had been allotted seats in a 'No Smoking' area and therefore had to go and stand nearby the pantry for a smoke!

The drive through Singapore was pleasant. This is a beautiful city with wide, well-paved roads and modern houses everywhere. The new housing development is all of multi-storeyed blocks, enormous in size, each building consisting of not less than a hundred flats or so. The whole city is brilliantly green as there are many gardens and lawns, and Singapore, therefore, has the appearance of a well laid out garden city. I was told the Prime Minister of Singapore, Mr. Lee Kwan Yew, had studied our own Bangalore, which had impressed him very much, and planned Singapore's modernization on that pattern.

When we arrived home we found a large number of persons waiting to see Master. Master spent some time with them and then rested briefly between 1:00 and 3:00 p.m.

We left the Nathan residence at 3:45 p.m. and drove to the airport. Reddy had come earlier and completed our checking-in formalities for us. He had planned to fly with us to Kuala Lumpur, but as no foreign airlines have any traffic rights on the Singapore–Kuala Lumpur sector, he could not accompany Master on our Air India flight, but had to take a different flight. About fifteen abhyasis were present to give Master a send-off. My brother Captain S. Rajagopal was also present.

When checking with Air India I discovered that Master and I had been assigned seats in separate areas of the cabin; and this is in spite of a special request to Air India yesterday to allot us seats together, and also after mentioning it to Somayazulu, the Air India manager here.

After saying good-bye to the abhyasis, we boarded Air India Boeing 707 aircraft 'Trishul' at 5:00 p.m. on its flight AI 425 to Madras via Kuala Lumpur. The flight took off at 5:48 p.m., eighteen minutes behind schedule. The distance of 220 miles to Kuala Lumpur was covered in forty-one minutes. We landed at Subang International Airport at 6:29 p.m. It was already quite dark outside, and there was rain, too. Transit passengers were requested to remain seated in the plane. As we touched down at Kuala Lumpur, Master thought we had already landed at Madras! At Singapore, he had asked me a number of questions as to our flight route, duration of flight, et cetera. In fact he has been asking these same questions over and over again several times since yesterday morning. And yet, here he was thinking we had landed at Madras, and getting up out of his seat to go out!

I have often wondered whether he has any time-consciousness at all. Of course, like all of us he wears a wrist-watch, and like all of us he gets it wound up every morning before he puts it on after his bath, making sure it is running by putting on his spectacles and keenly observing the dial, and comparing the time his watch shows with that of the others around him. But is he conscious of the passage of time in the same way that we are? I don't know. Perhaps he is always in the 'Eternal Present' and other dimensions of time have no meaning for him. It is as if the past and the future do not exist for him. His work is all that matters, and when he is between two jobs—as on a journey, for instance—perhaps it is only then that he becomes conscious of the passage of time; but not being used to attending to time's passage, mistakes every stop, or even an imagined stop, with the ending of that interval of time signifying the arrival of destination.

At Singapore the plane had been only about one-third full. It filled to capacity at Kuala Lumpur. We took off for Madras in total darkness at 7:15 p.m. Soon after we were in the air, the hostesses commenced to serve dinner. We were in the very last row of seats, next to the pantry, that being the only place where we could get seats together. Dinner service commenced from the front. As soon as Master saw the hostesses carrying trays of food, he looked at me, smiled affectionately with a trace of mischief in it, and said, "Now your food will come. Eat well. Will they give only what is on the tray or will they give more on request? I won't eat. Umesh's wife must have cooked food for me. And Neetu will be waiting for me. But you have to eat. You have done a lot of work, and today you did not have your mid-day meal, even." I agreed to eat heartily. But even though sumptuously laden trays were going forward one after another, nothing came our way. Master watched anxiously for some time and said, "Look here! We will soon be landing at Madras. When are these people going to give you your food? If they go on delaying like this then you are not going to get any food today. Shall I call that girl and ask her to give you your food? You must be very hungry—you haven't eaten anything today."

I requested Master not to worry about it, since dinner service had been commenced from the forward seats, and would come to us only last. I assured him we still had two hours flying to do, and so I was sure to get my dinner. He gave a short laugh, almost a snort, and said, "I have no faith in these things. Perhaps the food is all exhausted. Then what will you eat? It would be better for you to call one girl and ask her to bring you your food immediately." I explained to Master that food and beverage requirements were calculated for each flight, taking into account the number of passengers booked for the flight. I told him that it was therefore virtually impossible for any passenger to be denied food on the ground of non-availability. Master continued to be anxious in spite of my assurances. After some time it looked as if his gloomy prediction was going to be fulfilled, as I could hear the hostesses anxiously discussing the number of trays of vegetarian food available for service! I thought to myself that it was going to be a day of fasting for me. However, a vegetarian tray was finally offered to me, the last available vegetarian meal, much to Master's relief and satisfaction. While I ate, he watched me as a mother watches a child eating. When I had finished everything on the tray—having been really quite hungry—Master anxiously asked me whether I had had enough to eat, or whether he should ask for some more food to be served to me! He said, "Look here, if you want more, please tell me. I have not eaten and my share must be available—and if you need it, I shall ask for it. Maybe these people won't give you more food, but my meal must be available, and they cannot refuse to give it to me. Shall I call that girl and ask her to bring me my food?" I assured Master that I was full, and that I could not possibly eat any more. He leaned back with a sigh of satisfaction saying, "Now that you have eaten, I am remembering my hookah."

Soon after this we landed at Meenambakkam airport at Madras. We covered the 1,610 miles from Kuala Lumpur to Madras in three hours ten minutes, landing at Madras at 8:25 p.m. I.S.T. Master had been resting his arm in a sling. Air India had arranged for a wheelchair. Master got into the wheelchair and took off the sling, and craftily asked me to secret it away in his medicine bag. He said, "If anyone should see my arm in a sling, then they will be worried that something may have happened to me." My wife Sulochana, however, seems to have seen this, and to have drawn her own inferences from it—as I found out later from her questions as to why Master had his arm in a sling when he came out of the plane. Sharp eyes!

To pass through health, immigration and customs took us nearly forty-five minutes. When we came out there were about forty-five abhyasis waiting to welcome him home. His son Umesh drove him off to Besant Nagar, while I went home to 'Gayathri'.

Thus ended Master's first tour of the East.

24 April 1977—Sunday (Madras)

Master did not come to conduct the weekly satsangh at our home. After satsangh I went to Besant Nagar with Sulochana, and we spent an hour or so with Master. He is well, though he is still complaining of some pain in the shoulder. We went to Besant Nagar again in the evening.

25 April 1977—Monday

To see Master at Besant Nagar both in the morning and evening. There was a new question asked of Master.

Q: Where am I?

Master: You are there where you ought not to be!

A.H. Krishna has brought a masseuse, who has done some good work of massaging Master. Master appears better for it.

26 April 1977—Tuesday

Went to Besant Nagar in the morning to see

Master. I went there again at 1:30 p.m. and brought Master home to 'Gayathri' as per his instructions to me this morning.

Master overjoyed all of us by personally initiating my son, P.R. Krishna. Master told me, "I had perhaps told you that I wished to initiate Krishna. At first I thought that I would have his initiation performed by you. But there was the danger that then the matter of your being the Representative would become known, perhaps. Of course, one day this matter has to be known to everybody, but I don't want this matter to become known now. Do you know why I initiated Krishna? The boy is of course good, but I did his initiation with another idea. I have already initiated your father and my elder daughter-in-law (refers to Sulochana). This is Lalaji's grace. Now Krishna remained. I did not want the responsibility for him to be upon you. I want that you may be totally free, so that you can apply yourself totally to the work of the Mission. Now, brother, you are a person of destiny. Your work is already completed. Now be occupied with the Mission's work. You are already doing a great deal of work, but much yet remains to be done, and one day all my work will come only to you. Become very strong. Lalaji Saheb is pleased with you. May you live long!" (As I prostrated before him with tears in my eyes.)

How can I ever repay Master's boundless generosity and infinite love? He has initiated my father, my wife, and today my son, too. Earlier he conferred the blessing of liberation on my mother, who passed away in 1933. May Master live forever! Master left for Besant Nagar at 4:45 p.m. We didn't want him to go so early, but he told me, "The work for which I came I have completed. Now I have to go. Don't stop me now. Please come in the evening."

Later I went to Besant Nagar and stayed with Master from 6:00 to 7:30 p.m. before returning home.

27 April 1977—Wednesday (Madurai)

Accompanied by Sulochana, Krishna, R. Swaminathan and S.K. Mohan, I left Madras by car at 7:00 a.m. for Madurai, arriving there at 3:00 p.m. Master's birthday celebrations this year are to be at Madurai.

7:00 p.m.—Attended the satsangh at Madurai Centre. After that we had a meeting of the Celebrations Committee to make last-minute decisions regarding Master's seventy-ninth birthday celebrations (seventy-eighth birth anniversary).

28 April 1977—Thursday

Whole morning on Master's birthday celebration work at Madurai. Left for Virudhunagar at 1:00 p.m. Conducted satsangh there for twelve persons.

29 April 1977—Friday

We had stayed overnight at Virudhunagar so as to be able to receive Rev. Master here when he arrived by train from Madras this morning at 6:40 a.m. by the Trivandrum Express. He was accompanied by my father. A fairly large group of about thirty abhyasis welcomed Master at the station from where Master was taken to the ITPT staff quarters nearby. Master had a quiet morning. After lunch, Master was taken round the ITPT factory. At 5:00 p.m. Master conducted group satsangh for about sixty abhyasis including seven from Rajapalayam and six from Madras/Madurai. The sitting lasted for about twenty-five minutes and was very deep and tranquil.

Tea was served after that. At 5:50 p.m. Master, my father and I left for Madurai in an air-conditioned car provided by TVS, and reached the 'Periyar Maligai' in Tallakulam at Madurai at 6:40 p.m.—a fairly fast drive, but the car being an imported car and air-conditioned, too, there was no discomfort at all. At 'Periyar Maligai', the venue for Master's seventy-ninth birthday celebrations, over three hundred abhyasis had assembled to greet Master and to have his *darshan*. Master was tired and said that he would merely sit a few minutes, so as not to disappoint the abhyasis, and then go home to Valamjee Mansion. But after sitting for a few minutes on the *gaddi*, he called me and said, "Look here! The poor abhyasis have come from a great distance—and I wish to give them a sitting for some time. Is there any objection?" I assured him there could be no objection to it.

Master transmitted to the large mass of abhyasis for eighteen minutes. It was a superb sitting.

At 8:00 p.m. we left for Valamjee Mansion, the ITPT guest house where Master stays. He likes this place very much, and when I was discussing the Madurai programme several months ago at Shahjahanpur, he asked me several times, "Is that place of yours still available? If I go to Madurai I shall stay only there. I do not wish to stay anywhere else. You may finalize my programme in this manner."

30 April 1977—Saturday

I left Valamjee Mansion for 'Periyar Maligai' about one and a half kilometres away in Tallakulam—to see that all arrangements are complete. Today is Master's seventy-ninth birthday, and the Madurai Centre is blessed to be permitted to celebrate it on an all-India basis here this year. It is perhaps an irony of circumstances that the celebrations are to be held in a hall named Periyar Maligai—'Periyar' being the honorific of the late E.V. Ramaswamy Naicker, an atheist and ardent Brahmin-hater, who has called 'Ramayanam' as 'Keemayanam' and led to large-scale anti-God sentiments being publicly expressed all over Tamil Nadu.

9:30 a.m.—Master arrived a few minutes earlier and was lovingly welcomed by over one thousand abhyasis gathered in the hall, and eagerly waiting for him from as early as 8:00 a.m. Master conducted group satsangh for twenty minutes. It was quite hot, even this early in the morning! There were table fans whirring away on both sides of Master on the raised dais on which he was seated. Still I could see his discomfort. The transmission was soft and mild.

After satsangh, Master rested a few minutes and then *prasad* was offered by him in a separate place. After that, Master came back on the dais. Dr. C.A. Rajagopalachari, my father, released the special souvenir brought out to commemorate this happy and auspicious occasion. It has an English and a Tamil section. After this the Kannada translation of Br. Raghavendra Rao's *Panoramic View of Sahaj Marg*, titled *Sahaj Marg Sameekshe* was released. There were a few speeches after this. Master rested till 11:30 a.m. before driving back to Valamjee Mansion.

Master came back to the hall at 6:00 p.m. and conducted the evening satsangh. He told me, "I had completed half the work this morning. I shall complete the rest of the work now." After satsangh, Shri S. Narayanaswamy of Madras read out the Tamil translation of Master's Message. This was followed by a good maiden effort by Shri C. Rajagopalan of Ahmedabad. Then Shri K. Ramachandra Reddy, preceptor of Nellore Centre, spoke in Telugu.

This morning I had given a special sitting to Dr. S.V. Raghavan of Hyderabad (son-in-law of Shri R. Vira Raghavan) to prepare him for provisional permission. Under Master's instructions, I completed the job this evening by giving him a second sitting and granting him provisional permission at 5:00 p.m. in Valamjee Mansion, before coming to the 'Periyar Maligai' with Master. Book sales today totalled Rs. 3000! We came home at 9:00 p.m. Many abhyasis came to spend some time with Master. All were in praise of the arrangements, the sittings given by Master, et cetera. Master said, "This is all Lalaji Saheb's charity. No one who came went away empty-handed."

1 May 1977—Sunday

I left for 'Periyar Maligai' at 6:30 a.m. to oversee the arrangements. Master came at 9:00 a.m. Yesterday, over one thousand abhyasis were here. Some have since left, but there are still a large number of persons here.

9:30 a.m.—Master conducted group satsangh.

We then had a preceptors' meeting, Master himself presiding over it. The meeting was from 10:00 a.m. to 10:45 a.m. Those present were M.D. Jahagirdar, B.K. Rajagopal, B.G. Janaradhan, all of Bangalore; Shri D.R. Vitthal Rao and Mrs. Raghavendra Rao, all of Raichur; R. Venkatasubba Reddy and R. Ramachandra Reddy, both from Cuddapah; Shri K. Ramachandra Reddy of Nellore; Shri P. Subrahmanyam of Rajahmundry; Dr. K.S. Swamy and Ms. Ranganayaki of Tirupati; Shri S. Raju, Shri K. Subramanian both of Trichy; Shri K.R. Subramaniam from Tirunelveli; Shri R. Vira Raghavan, Dr. C.A. Rajagopalachari, Shri G.S. Mani, Mrs. Sulochana Parthasarathi (my wife), Shri K. Mahalingam and I, all of Madras; Dr. S.V. Raghavan, the newly permitted preceptor representing Hyderabad; Shri V. Venkatapathi of Tiruttani; Shri Thasmaswamy, Shri J.R. Doreswamy Iyer, Shri W.H. Srinivasan, Shri V.J. Chandrasekhar, and Shri T.M. Balasubramaniam, all of Madurai; and the sole representative from North India, Shri C. Rajagopalan from Ahmedabad—total present, twenty-eight.

Master had earlier briefed me on some points to be raised, and under his instructions I addressed the meeting and spoke as follows:

1) Preceptors are getting egoistic. Master repeatedly warns us against this great evil. No preceptor should even feel that he is a preceptor. Master said, "A preceptor is one who serves the abhyasi. Service is his work, and his duty. There should be absolutely no egoism in this. I wish that every preceptor may whole-heartedly apply himself

to Master's work. And why does egoism develop? Such persons think themselves to be great when there is not perhaps even one drop (or atom) of Realisation in them!"

2) Accounts: Master desired the smaller centres not to be involved in unnecessary work and wanted rules to be so framed that they are not burdened with accounts responsibilities. Only larger centres should be given such work.

3) Preceptors to be made **accountable** for the spiritual welfare and progress of the new abhyasis that they bring into the Mission. This will apply even more to preceptors in charge of centres of the Mission.

Many preceptors have found it easy to bring in all and sundry, even away from their centres, and then leave such persons high and dry without any subsequent guidance or help in spiritual practice. Shri G.S. Mani has been in the habit of doing this, as he travels quite a bit for his musical performances. His activities in Kollegal, et cetera, of which he did not even care to inform Br. Jahagirdhar, have created much confusion. His is the prime case of a preceptor working haphazardly, without self-involvement, purely out of egotistical motives, to be able to write to Master: "I have brought in so many new abhyasis." Master was totally against this. He said, "I have said it a thousand times that it is not quantity I want, but quality. There are some among my preceptors who will drag a person in from the street. What is the benefit from such persons? They are not even told what is abhyas, what is to be done, how and when; nothing is told to them. It is also a matter of great regret to me that preceptors generally do not take upon themselves the responsibility for an abhyasi's welfare and progress. I have now to become somewhat strict in this matter. From now on if any preceptor introduces new persons into the Mission, the responsibility for such persons will be on that preceptor. I wish that every preceptor think carefully about this, and do their work bearing this in mind. And yes! This does not mean that preceptors should relax and sit at ease! They should apply themselves to the work with this attitude that anyone whose case they take up should not return empty-handed. This is all that is necessary."

4) Use of the word 'initiation' to be avoided when referring to 'commencement of puja or meditation.' Master pointed out that this confusion arose in South India, Dr. K.C. Varadachari having first started the use of this word, scrupulously followed by Shri R. Vira Raghavan of Madras. Shri Seshadri never used this word as he is an initiated person and so knows its significance. Slowly it spread, the misuse of this word. Master was quite upset and wanted this to be stopped. Yet, it is going to be not so easy. It is a recognized word, having the sanction of religious literature from ancient times. The difficulty will be to keep the real significance of 'initiation' secret, and yet stop its usage in reference to new abhyasis commencing meditation.

5) Preceptors who are needed to travel about should inform the preceptor-in-charge of the centres they visit if they give first sittings to new abhyasis in that area. This is to ensure that such new abhyasis are cared for by the centre.

After the conclusion of the preceptors' meeting, Master rested on a *gaddi* in the front room while abhyasis filed past with folded hands. There is the feeling that the celebrations are over, and by noon the buses from Nellore, Cuddapah and Yerraguntla had all left.

6:00 p.m.—There was a public meeting at the Sethupathi High School on North Veli Street. Master presided. Over six hundred strong audience was present. A local sub-judge, Mr. Somasundaram, was the formal President for the evening function. First Shri W.H. Srinivasan spoke in Tamil, reading out a well-prepared talk. Then I spoke for thirty minutes, which was tape-recorded. An adequate title to my speech could be 'Yoga through Love.' After I completed my speech, Shri S. Raju spoke in Tamil for over forty minutes—and as usual, I had to tactfully bring his speech to a close. The final talk by Anne-Marie Van Steven of Amsterdam, the only European present for this celebration! The meeting ended at 8:00 p.m. and we came home.

Master granted full permission to Shri J.R. Doreswamy Iyer. I had brought one certificate with me—and it was thus used up here! JRD had met yesterday with Master. I had told and requested Master that he should bestow something on JRD. I took JRD in to see Master. Master looked at him and said, "I gave you a sitting last time you met me, some one year ago, and then asked you to write to me after six months and remind me of something I have to do. Why did you not remind me?" JRD broke down and was in tears, falling at Master's feet and praying to be forgiven for this lapse. Master told me, "Look here, as soon as I saw him my memory came back. When he came to Shahjahanpur, I had commenced his preparation, and I had even asked him to remind me after six months so that I may complete the work. But brother, there is so much unconcern in people that they neither listen to what I say, nor do they accept it. Now what do you want me to do?" I requested Master to forgive JRD's lapse, and to complete whatever he had wanted to do. Master smiled and said, "I will take up his case because you say so. Of course, he is a very simple person, but there is also some foolishness present in him. Ask him to sit in meditation in front of me." JRD sat in meditation for fifteen minutes, and at the end Master granted him full permission. Master looked at me and said, "I can send him his certificate only after I return to Shahjahanpur. Please note his name and address carefully." I told Master I had a certificate (blank) with me, filled it up, got it signed by Master, much to Master's astonishment. Master then gave the certificate to JRD who received it with tears of gratitude.

After this I went back to 'Periyar Maligai'. Only about two hundred abhyasis were there, the others having all left. The last of the long-distance buses—Bangalore, Kollegal, et cetera—were leaving. By midnight most would have left. After saying good-bye to the departing abhyasis, I came back to Valamjee Mansion at around 10:00 p.m. Master was already in bed. Spoke with him for a few minutes and then I, too, went to bed.

2 May 1977—Monday

Sulochana, Krishna, S.K. Sundaram and his wife Saroja, S.K. Mohan, R. Swaminathan, S.P. Loknath, C. Rajagopalan of Ahmedabad, K.R. Subramanian and I left in two cars at 6:30 a.m. for Trivandrum. We took iddlis, et cetera and ate them at Virudhunagar at 7:30 a.m. We left Virudhunagar at 8:15 a.m. and reached Tirunelveli where Shri K.R. Subramanian was dropped off at his house. Then we went on to Trivandrum, reaching the Sundara Vilasam Palace at 1:00 p.m. This palace is in the fort area of Trivandrum, just behind the famous Sri Padmanabha Swamy temple. The Sundara Vilasam Palace is just a large, dilapidated, neglected building of a bygone era. Having housed members of the Travancore royal family, it is a palace. Even though they had advance intimation of our arrival via the palace (H.H. Sri Balarama Varma's main palace), we were not expected at all, and there was no lunch ready for us.

My father is a friend of the Travancore royal family, and particularly with H.H. Sethu Parvathi Bayee, the Maharajah's mother. Master has been invited by them for a visit to Trivandrum and so we are guests of His Highness!

Master, accompanied by my father and Shri M.D. Jahagirdar, flew in from Madurai at 2:10 p.m. I met them at the airport and drove them to our Sundara Vilasam Palace, arriving there at 2:30 p.m. By then the major-domo had got the kitchen going, and we all had what can only be called a 'high tea' at 3:00 p.m.—a really grand spread consisting of steaming hot iddlis, vadai, the special Kerala plantain, *nendram pazham* soaked in honey, et cetera, et cetera.

Shri C.K. Ravi Varma, the only preceptor in Kerala—residing at Chembrole Kottaram near Cochin—has already arrived in Trivandrum. He is distantly related to the royal family, being some sort of a *sambandhi*. We had a quiet evening while my father accompanied Master to the Kawdiar

Palace to call on Her Highness Sethu Parvathi Bayee, H.H. Sri Balarama Varma, former Maharajah of Travancore, and his sister. They were back at 7:30 p.m. I gathered that the meeting went well. The royal family had a sitting with Master. We had a late dinner—because of the late and sumptuous high tea this afternoon. The dinner was superb and very heavy—a real 'royal' meal—puri, stew of mixed vegetables superbly prepared, rice, payasam, et cetera, et cetera. We all ate, as it is said, 'like pigs.' We had our own session upstairs—Master, Jahagirdar in one downstairs bedroom, with my father and Loknath in a second downstairs bedroom—the rest of us all upstairs—and went to bed at midnight.

3 May 1977—Tuesday

It was a quiet morning. Master and my father(!) were served badaam in milk!

Master, my father, my wife Sulochana, Krishna and I went to Kawdiar Palace at 10:00 a.m. and we were there with the Maharajah, his mother and sister, till noon. They saw our badges, asked questions about it, and then the Maharajah asked my father to pin one on him—which he did!

Master gave us all a sitting for twenty minutes. After this they asked a number of questions, answered by my father or by me, with Master coming in with an occasional comment, on kundalini, hatha yoga, Transcendental Meditation, et cetera. We left at noon and drove to the small but well-maintained zoo, as Master wanted to see it. The rest of our group had assembled there as planned earlier. After seeing the zoo, we drove back to the Sundara Vilasam Palace for lunch.

At 7:15 p.m., the entire dozen of us went to Kawdiar Palace as the Maharajah had invited all of us for dinner. The speech I gave at Madurai a couple of days back was available with us on cassette. It was played before dinner as His Highness wanted to listen to it. He appreciated it very much, as did his mother, too.

The members of the royal family gathered around Master and he was happy to be with them thus for over an hour after dinner. Finally, we bid the royal family good-bye at 10:30 p.m., as we all leave tomorrow. H.H. Sri Balarama Varma came right outside up to Master's car! Bed again at midnight.

4 May 1977—Wednesday (Madurai)

Some five members of the palace staff commenced meditation. They are all friends of Mr. Mani Ayyar, an abhyasi at Yerraguntla, who at one time appears to have been a cook in the royal household here.

Sulochana, Krishna, S.K. Mohan, Saroja Sundaram and I in MDR 5952, accompanied by C. Rajagopalan, M.D. Jahagirdar, R. Swaminathan, and S.P. Loknath in TNR 1569, left Trivandrum at 10:30 a.m. for Madurai. Master and my father left later by air for Madras, seen off by S.K. Sundaram who stayed back for that purpose. Master's flight should leave Trivandrum at 12:45 p.m. on its one hour flight to Madras—by Boeing 737!

Our two cars reached Madurai at 4:00 p.m. after dropping off S.P. Loknath at Virudhunagar. R. Swaminathan and M.D. Jahagirdar left for Madras by the Pandyan Express at 7:30 p.m.

Sulochana, Krishna and I went to Madurai Centre where I conducted the Wednesday satsangh from 7:00 to 7:35 p.m. It was an excellent sitting. After the sitting I recalled what Master had told me just before we left Trivandrum. It was a reference to 'seeding' as a spiritual process. Master recalled his first tour of South India, way back in 1945 or so, where he travelled alone, 'seeding' the atmosphere and laying the ground for the future spiritual work. Master said, "Whether consciously or unconsciously, only that takes place which Lalaji wishes. Such is the seeding done by Him."

5 May 1977—Thursday (Madurai)

C. Rajagopalan was dropped off at Arasaradi at his brother's son-in-law's house. He will leave for Mannargudi tomorrow evening. S.K. Mohan and Sundaram's wife Saroja left for Madras by 9:00 p.m. bus. Now Sulochana, Krishna and I are left alone here!

26 May 1977—Thursday

My new book, tentatively titled *With Master in Malaysia*, covering Master's first visit to Malaysia and Singapore, has been typed and will go to press next week.

29 May 1977—Sunday

In accordance with Master's wishes, we commenced weekly talks at Sunday satsangh from today. Shri S. Narayanaswamy inaugurated this programme by a fine and spiritual talk in Tamil.

19 July 1977—Tuesday

Received letter No. 1904 dated July 15th, from Master. Part of it I reproduce here:

"I feel we should restrict granting of permission for preceptorship for some time. If demand is there, it should be explained that in group meditation grace starts flowing automatically to the abhyasis even in the absence of a preceptor.

"Preceptors, in general, are expected to do thorough cleaning of the abhyasis. Rest of the work they do not know how to do. In your case, however, circumstances warranted my bringing you up to the level of making preceptors."

1 August 1977—Monday

My father left for Delhi by Tamil Nadu Express at 7:10 a.m. Kannan will join him at Vijayawada and look after him on this tour. Father expected back only around first week of September.

12 August 1977—Friday (Mayavaram)

Left for Mayavaram by car, accompanied by V. Seshan and T.K. Narasimhan at 9:10 a.m., reaching Mayavaram at 3:30 p.m.

At 8:15 p.m. gave sittings to Shri K. Navanathan, formerly a preceptor of the Mission, and to his wife. It is many years since they had a sitting from anyone.

13 August 1977—Saturday (Thanjavur)

Left Mayavaram at 10 a.m.—after completing my official work—and went to Mannargudi via Kumbakonam, arriving at 2:30 p.m. Completed my official work and left Mannargudi at 4 p.m., reaching Thanjavur I.T.D.C. Travellers' Bungalow at 5 p.m. Went to local abhyasi Shri B.M. Sundaram's house, but his wife said he is away at Mudikondan and is expected to return late tonight.

At 7:30 p.m. some four local abhyasis, including Shri Asokan, came to the I.T.D.C. Travellers' Bungalow. I gave them a sitting.

14 August 1977—Sunday (Thanjavur)

Shri B.M. Sundaram came to the Travellers' Bungalow at 5:30 a.m. I gave him an individual sitting.

7:30 to 8:15 a.m.—Group sitting for abhyasis at Thanjavur Centre in B.M. Sundaram's house.

After breakfast we left at 10:30 a.m. for Rayavaram, near Pudukottai. We finished our official work, had lunch with Navanathan at his house, and then left for Tiruchi at 3:30 p.m. where I stayed at the Ashby Hotel.

Preceptors K. Subramanian and S. Raju, as also abhyasi brother S. Dasarathan, all came to the hotel as soon as I arrived there.

6:30 p.m. to 7:15 p.m.—Conducted group satsangh. Forty-two local abhyasis present. Forty-five minutes sitting. I saw the whole group of forty-two abhyasis as one unit! I distributed twenty-five copies of *Blossoms in the East* to members who had ordered copies. Then I spoke to the abhyasis till 8:30 p.m., after which they dispersed.

15 August 1977—Monday (Trichy)

7:30 to 9:00 a.m.—Conducted group satsangh in Room No. 66 of Ashok Bhavan—twenty-five abhyasis present. Capt. T.N. Ramaswamy, head of this centre, whom we rarely see, put in a surprise appearance at the end, after two or three years!

We left for Madras at 10:30 a.m., reaching Madras at 4:15 p.m.

16 August 1977—Tuesday

Morning session with abhyasis of Yerraguntla and Doresanipalli. Shri R. Vira Raghavan, preceptor-in-charge of Madras Centre, celebrated his *shastiabdapoorthy* (sixty-first birthday) today. We all attended it from 10:30 to 11:30 a.m. Mr. R. Seshadri was of course there, and was very friendly with me. Most abhyasis were there, one conspicuous absence being S. Narayanaswamy. Had a long talk with Dr. S.V. Raghavan of Hyderabad, son-in-law of Shri R. Vira Raghavan, on Sahaj Marg matters.

6:00 p.m.—Gave a sitting, at home, to Dr. S.V. Raghavan, S.K. Mohan and R. Sundar.

21 August 1977—Sunday

Sulochana conducted the morning group meditation. At 10:00 a.m. Sulochana and I went to the Madras Institute of Technology at Chromepet where I gave a talk on Sahaj Marg to some twenty students of MIT for one hour. It was a good talk. The thing was organised by Shri S.P. Narasimha, brother of S.P. Loknath. Some three or four faculty members were also present.

23 August 1977—Tuesday

Gave an individual sitting to Mr. Satyanarayana Raju of Rajahmundry, and after that to S.K. Mohan.

24 August 1977—Wednesday

Early morning dream: Master is lying on a cot, flat on his back. There are almost a dozen abhyasis seated around him on chairs. I am myself sitting in a chair near his head, in the long axis of his body, about two feet away. Some talk is going on, the subject of which I can't recollect. Suddenly a question arises as to some work, and Master says, "It will be done by my successor. Do you want to know who he is?" There is immediate cessation of all talk, and there is a silence, and all are sitting tense and watchful. Sitting in my chair, I am praying that Master won't reveal the name of his successor. But even as I am praying silently, Babuji lazily, or nonchalantly, extends his left hand in a characteristically graceful gesture, brings the hand up over his head, and with his open palm facing upwards, points his extended fingers directly at me. I woke up. It was 5:15 a.m.

7:00 a.m.—Gave an individual sitting to Shri Subbarayudu.

5:00 p.m.—Individual sitting to Shri S. Narayanaswamy.

6:30 p.m.—Conducted group satsangh. The sitting was grand. Towards the end, I found I was very very deep, in *samadhi*-like condition and it was difficult for me to pull myself out of it.

25 August 1977—Thursday

Early morning dream: I am in a car and going somewhere on a long journey. Some others are with me in the car. I know we are about to reach our destination. I see a large bit of masonry, looking like a road over-bridge, called 'overpass,' some distance ahead of us. I tell the driver that as soon as we cross the bridge he should take a right turn, and that soon thereafter we will reach our destination.

We climb up the road bridge and are forced to come to an abrupt stop, because in front of us is flowing a river running torrentially in flood, very wide, and now uncrossable. It has waves like those near the sea. I ask a person there how we are to get across. He says there is no way.

The scene changes and I am now in a bungalow on the seaside, relaxing with some intimate friends, though I am unable to recollect who they are. I hear, or see, my late paternal uncle, Mr. Bhadran, worrying aloud as to whether all is well at his home. I suggest to him that he could telephone and find out. The dream ends after I see a full moon rising over a silver sea. I invite the others to see the full moon as it rises. Dream ends and I wake up. It is 6:00 a.m.

The whole of last night I had been preparing Sandra Lynn Jordan of Canada for provisional permission. I never actually woke up, but occasionally the consciousness would surface, and I would remember the work I had to do/was doing, and continue it.

30 August 1977—Tuesday (Madurai)

Conducted satsangh at 6:40 p.m. at Valamjee Mansion. Only eleven abhyasis were present. The transmission lasted thirty-five minutes. After that I spoke to the abhyasis till 8:50 p.m.

3 September 1977—Saturday

Completed the preparatory work on Sandra Lynn Jordan of Canada. The work, going on intermittently all of last night, ended this morning. I granted her (in absentia!) provisional permission at 7:50 a.m. on behalf of my Great Master.

I commenced work on Tom Whitlam in the afternoon.

4 September 1977—Sunday

Shri J.R. Doreswamy Iyer arrived by the Grand Trunk Express from Delhi at 8:35 a.m. and stayed with us the whole day. He was of course too late for our Sunday satsangh. My father arrived from Delhi at 12:35 p.m. by the Tamil Nadu Express. JRD stayed the whole day and left for Madurai by the Pandyan Express at 8:10 p.m.

Dasarathan of Trichy arrived in the afternoon by the Vaigai Express. He collected three cartons of books I had packed for him to be taken to Shahjahanpur. He leaves for Delhi tomorrow.

5 September 1977—Monday

Work on Tom Whitlam completed. His *yatra* commenced at 5:30 a.m., and on behalf of Master, I granted him provisional permission at 6:55 a.m.

26 September 1977—Monday (Madurai)

At Madurai in the evening. Came here only for the purpose of satsangh which I conducted from 6:30 p.m. to 7:15 p.m. at Valamjee Mansion. About thirty abhyasis present. Spoke till 9:00 p.m. Then left for Virudhunagar.

27 September 1977—Tuesday (Coimbatore)

Arrived at Coimbatore from Virudhunagar by car at 7:30 p.m.

8:00 to 9:00 p.m.—Satsangh at Coimbatore Centre conducted by me. About thirty present, including ten from Tiruppur, and V.S. Narasimhan of SBI, Ambasamudram (formerly of Palani).

28 September 1977—Wednesday (Coimbatore)

7:00 a.m.—Individual sitting to V.S.

Narasimhan of Ambasamudram. Long talk from 4:00 p.m. to Tiruppur group in my Room No. 206 in Hotel Sree Murugan. 6:30 group satsangh at centre followed by dinner for all of us.

29 September 1977—Thursday (Tiruppur)

Left Coimbatore at 8:00 a.m. by car and arrived at Shri V.M. Ratnam's residence in Tiruppur at 9:30 a.m.

Inaugurated formally the Tiruppur Centre of the Mission.

11:00 a.m.—Group satsangh conducted by me. Forty minutes transmission, followed by a short talk in Tamil by T.K. Ramaswamy. Left for Coimbatore after lunch. 5:00 to 6:30 p.m. at Coimbatore, S.S. Ramakrishnan's house. Gave sittings two by two, to Sitalakshmi, Rama, Anasuya, Shobana, Periamma and the opposite house lady.

Left for Madras by Nilagiri Express.

30 September 1977—Friday

Mission accounts for the half-year period ending 30 September 1977 finalized, typed and signed today.

M.D. Jahagirdar and T.V. Kamlesh Kumar telephoned from Bangalore. Some four or five of them were to come to Madras tomorrow for discussions with me regarding Master's eightieth birthday, which will be celebrated at Bangalore on 30th April 1978. Jahagirdar requested me to go to Bangalore instead of their group coming here. He said we could all go to Kamlesh's farm near Devanahalli for our meeting and I agreed to go to Bangalore on Sunday, 9th October.

7 October 1977—Friday (Bangalore)

My brother Kothandaraman, who came to Madras, Krishna and I left by car at 1:00 p.m. for Bangalore. Heavy rains from Chittoor on, and really heavy downpour with very heavy, dark, low clouds from Mulbagal onwards up to Hoskote. We arrived in Bangalore at 6:30 p.m.

8 October 1977—Saturday

Mr. M. Murugesan came to Kothand's house at 7:00 a.m., and he and I left by car for Devanahalli, arriving at Kamlesh's farm at just a few minutes before 9:00 a.m. M.D. Jahagirdar, his wife and B.K. Rajagopal all came at 12:30 p.m. in an abhyasi's car. They were to have come also at 9:00 a.m., but were delayed by a minor accident just as they reached Devanahalli!

Lunch at 1:30 p.m. This was followed by a two hour meeting from 2:00 to 4:00 p.m. We left Devanahalli at 4:00 p.m. and reached our ashram in Bangalore at 5:30 p.m. I conducted group satsangh from 7:00 to 7:45 p.m. The transmission was very very deep and penetrating. After satsangh I went to S.K. Sundaram's house nearby, but the house was locked and the watchman said they had all gone to Vishakapatnam. Back home to Indira Nagar at 9:00 p.m.

9 October 1977—Sunday

Left Indira Nagar at 7:15 a.m. with Kothand, Indira and Krishna for our ashram.

8:15 a.m.—I conducted the group satsangh—forty-five minutes sitting. It was a remarkable sitting. I felt total absorption. Then, as the pattern laid down at Madras, following Master's instructions in the matter, I started off speeches by abhyasis for which I laid down broad guidelines in a short talk. L.S. Hegde spoke well, for a first attempt!

After tiffin the Celebrations Committee met from 9:30 to 11:30 a.m., at which a target of Rs. 10 lakhs collection was established. We all left at noon to go to M.D. Jahagirdar's house in Kengeri. B.K. Rajagopal, Kamlesh Kumar, Murugesan all came there. We all had lunch at 1:30 p.m. Left Kengeri at 3:00 p.m. and came home to Indira Nagar at 4:00 p.m.

10 October 1977—Monday

Murugesan came to Indira Nagar at 9:00 a.m. I went with him to B.K. Rajagopal's house in Malleswaram. I gave BKR an individual sitting. He broke down and wept after the sitting. Then from there we went to Murugesan's house at Hosali for lunch. There I gave Murugesan an individual sitting. After that I spoke to his third son, Sachidanandan, for nearly an hour, and persuaded him to commence puja.

After a heavy and late lunch we left for home and came back to Indira Nagar at 4 p.m.

Some four abhyasis came and had a sitting in the evening. They were with us till 8:00 p.m.

11 October 1977—Tuesday

Krishna and I left at 7:45 a.m. by car and reached Madras at 12:45 p.m. A copy of *Der Meister* published by Barth Verlag of Munich, being the German translation of *My Master*, was waiting for me!

S.K. Sundaram, wife Saroja and S.K. Mohan all came at 5:00 p.m. and stayed with us till 9:30 p.m. I gave them all a group sitting at 6:30 p.m. in which Sulochana also joined.

Mrs. Saroja Sundaram and my wife Sulochana both had the same experience—they felt as if each was floating alone in a blue sky with nothing else and no one else around, and they felt very happy and at peace. Sundaram broke down and wept because he felt that Babuji had pulled him into Himself!

27 October 1977—Thursday (Delhi)

Left for Delhi by 6:00 a.m. IAC flight via Hyderabad, arriving Delhi at 9:30 a.m. En route, I completed the preparatory work I had taken up a couple of days ago, and while in the air I granted provisional permission to Shri P. Balagopal of Malaysia at 7:50 a.m.

S.C. Kishore came to my hotel at 1:00 p.m. and stayed till 4:30 p.m. Shri R. Krishnaswamy, V.G. Joshi and two others came at 5:00 p.m. and we all left for Nanakpura where I conducted group satsangh from 7:15 to 7:45 p.m. It was a good sitting with about twenty-five abhyasis present. Back to hotel at 9:30 p.m. I learnt that Antonietta Bernardi of Rome has left for Shahjahanpur just this afternoon.

28 October 1977—Friday (Delhi)

2:30 p.m. to the house of Shri M.S. Sundara in Vasant Vihar. Then to the residence of V.G. Joshi (N1/1) R.K. Puram, where I conducted satsangh from 7:00 to 7:40 p.m. About forty abhyasis were present. We had dinner at Joshi's. Then Mr. Ram Sharan Chopra drove us to Old Delhi where I boarded the 12 Down Delhi-Howrah Express for Kanpur departing 10:15 p.m.

29 October 1977—Saturday (Shahjahanpur)

Arrived Kanpur 6:00 a.m. Completed my official work by 2:00 p.m. and so was able to leave at 2:30 p.m. by car for Lucknow, where I changed into another taxi at 4:30 p.m. and drove via Hardoi to Shahjahanpur, reaching our ashram at 7:45 p.m. Found Toni Bernardi of Rome there.

30 October 1977—Sunday (Shahjahanpur)

To Master's residence at 8:00 a.m., stayed with him till noon. Master mooted the idea of forming a 'President's Council' as a sort of superior body, superior to the Working Committee, to consist of Raghavendra Rao, S.A. Sarnad, Dr. S.P. Srivastava, Dev Ram Chavda and myself. Master gave us a sitting which lasted for nearly half an hour from 10:00 a.m. It was superb, very deep, and I felt intoxication, along with some pressure on the heart.

31 October 1977—Monday

Conducted morning group satsangh at 6:30 a.m. at the ashram. A large group of abhyasis from Holland, Denmark and France arrived—Bernadette Van Steven, Brigitte Smith, Solvejg, Lillian, Anna Roosz, Guy Fleury, Maguy Olivier, et cetera, et cetera.

I spent the whole day with Rev. Master at his house.

1 November 1977—Tuesday

I conducted group meditation at 6:30 a.m. at the ashram. Master came to the ashram at 9:30

a.m. and immediately assembled all present for a group sitting which he gave. It was very deep and satisfying. I accompanied Master to his house at 10:45 a.m. Soon after arrival there, Babuji Maharaj asked me to sit facing Lalaji Saheb's couch, and I was blessed by having a sitting from Lalaji Saheb for twenty minutes. Later, at 2:10 p.m., Master gave me an individual sitting for twenty minutes. I felt a snake, like a python, descending on my head from above. Master knocked it off. Then felt intoxication. The sitting ended. After a ten minute rest, Master asked me to sit in meditation and gave me a second sitting for twenty minutes. It was very deep. I felt pressure on both sides of the head, above the ears, near the temples. I also felt some pressure on the heart. After this I felt a mild vertigo. Left for ashram at 3:30 p.m.

Master came to the ashram at 5:00 p.m. and stayed with us till 7:00 p.m. He gave us a sitting for twenty minutes. It was very good. Later Master told me that he had energized the whole group of abhyasis present there!

I left for Delhi by Kashi Vishwanath Express at 11:15 p.m.

2 November 1977—Wednesday

Arrived Delhi 6:00 a.m. Stay at Broadway Hotel. Busy on company work till 1:00 p.m. C. Rajagopalan of Ahmedabad came to see me. S.C. Kishore was with me from 1:30 to 5:00 p.m. Then went to M.S. Sundara's place in Vasant Vihar. Conducted group satsangh 7:00 to 7:45 p.m. Dinner there with the Sundaras. Then came back to Broadway Hotel at 11:15 p.m.

3 November 1977—Thursday

Whole day busy on my official work!

7:00 to 7:35 p.m.—Conducted group satsangh in R. Krishnaswamy's house in Nanakpura. Then went to see Shri R.S. Chopra at their home nearby, and came back to the hotel at 8:30 p.m.

4 November 1977—Friday

Early morning dream: I am in my house in Madras. When I went in I saw that all the ceilings in all the rooms are sagging, as if they are going to collapse, as if there is a great deal of water collected on top. The ceilings looked like tent roofs sagging under the weight of rain water. A few moments later, the scene changes. I am standing outside. The whole has been demolished and destroyed. There is no house where it had stood earlier. There is no rubble or anything. Only the foundation of the house is faintly visible on the level ground. I am wondering what to do. Dream ends and I wake up. It is 4:00 a.m.

I wrote a letter from Hotel Broadway to the Master, relating the dream and seeking his clarification.

Shri R.S. Chopra came to the hotel at 9:00 a.m. and stayed till noon. We had a long confidential talk on Mission matters. S.C. Kishore came at 4:00 p.m. and left at 6:00 p.m. Shri Krishnaswamy came at 6:00 p.m. We went to Karolbagh, first to V. Ramabhadram's house for five minutes, and on to Major Dalbir Singh's house, where I conducted group satsangh from 7:10 p.m. to 7:45 p.m. The transmission was quite strong! It appeared to be from the *brahmanda mandal*. About thirty abhyasis were present. Shri R.S. Chopra smiled at me and said, "I have got my answer." Obviously he referred to our talk of this morning when he expressed some doubts and misgivings about things going on in the Mission.

5 November 1977—Saturday (Jubbulpore)

Woke up at 4:00 a.m. and left Delhi for Nagpur by IAC 439 Boeing 737 at 6:40 a.m., reached Nagpur at 8:00 a.m. Went on from there by car to Jubbulpore on company work.

6 November 1977—Sunday

7:30 morning satsangh in our Jubbulpore hotel room. Present, B. Rajagopal, W.S. David, and N.S. Ramakrishnan from Calcutta. Whole day on office work.

7 November 1977—Monday (Nagpur)

Left Jubbulpore at 7:40 a.m. by car and arrived Nagpur at 12:10 p.m. Then on to Chandrapur on office work. Night halt at Chandrapur.

8 November 1977—Tuesday (Nagpur)

Whole day at Chandrapur on official work. Left at 2:00 p.m. and arrived Nagpur at 4 p.m.

7:00 p.m.—Conducted group satsangh at Mrs. Tara Kaley's house. About twenty present. Good sitting.

9 November 1977—Wednesday (Nagpur)

To Shri P. Ramamurthy's residence at 2:30 p.m. Gave seven individual sittings to abhyasis, one after the other, and then at 7:15 p.m. conducted group satsangh. Forty-five minutes sitting. Excellent. Had dinner there and got back to hotel at 10:00 p.m.

10 November 1977—Thursday

Shri P. Ramamurthy and Nayudu mama came with us at 7:00 a.m. to Nagpur airport to see us off. The plane from Delhi landed on time, but as it was taxiing in, a bird hit one of the engines, and so take-off from Nagpur was delayed by two hours. This enabled Mr. P.R. Murthy and Nayudu mama to meet Toni Bernardi, who came in on this flight, and goes with me to Madras.

We left Nagpur at 10:30 a.m. and arrived Madras 11:40 and drove straight to my mother-in-law's house in W. Mambalam, as it is Divali today. Toni Bernardi is our guest.

14 November 1977—Monday

Toni Bernardi left for Bangalore by 9:15 a.m. flight. S.K. Sundaram will meet her there and look after her.

Received Master's letter No: 363 dated 8th November, in reply to my letter of 4th November from Delhi, regarding my dream. He writes:

"Your dream is good. The walls of the house were all demolished or destroyed, and the structure also gave way. The old ideas of the past are going. You might be remembering what I wrote in *Reality at Dawn* that the world's civilization will stand on the bones and ashes. The old methods of worship and meaningless puja are tottering down. The dream is the sign for it and gives some glimpse of the future to come. I think you remember what I said about you. My Master has said to break the bondage and I am waiting for further instructions on some matters in this connection."

22 November 1977—Tuesday

Had to cancel my proposed trip to Tinsukia to see Master there. Sent Shri Dahyabhai Patel a message conveying my regret and wishing the function all success.

S. Narayanaswamy came to see us in the evening. He leaves for Calcutta by Coramandel Express tomorrow early morning and will fly from Calcutta to Tinsukia.

24 November 1977—Thursday

Meditated 5:15 a.m. to 5:40 a.m. Then fell asleep again. A short dream: I am sitting at a table facing Master. I am talking to him about publications, and I tell him that his book *Voice Real II* is almost ready. I tell him, "I have read the proclamation two or three times. There is nothing in it which needs to be dropped or omitted in the book." He did not reply. He looks penetratingly at me. I feel a strong transmission, and a shudder passes through me. I wake up, still shuddering, or strongly vibrating, and the clock strikes six o'clock. I feel calm and totally refreshed.

26 November 1977—Saturday

At 3:15 a.m. felt pain near the sternum in the chest. Pain relieved by a dose of China 200.

27 November 1977—Sunday

At 9:15 p.m. felt sudden sharp pain at the point of the sternum, also along part of the sternum. No gas trouble. Took a dose of China 200 and went to bed. No relief. Pain lasted till midnight.

28 November 1977—Monday

Consulted doctor. Took x-ray and ECG. All normal. Doctor advised me one week rest at home.

1 December 1977—Thursday

Leonora Greenberg, an American girl aged about twenty-two years, residing in Denmark for the past two or three years, came suddenly without any prior intimation, with her backpack and all, for a sitting. She stayed on for dinner, and then left. It appeared that she had no adequate arrangements for her stay.

S. Narayanaswamy came, having returned from Tinsukia yesterday. He gave a glowing report of the celebrations, though he reported Master as having been unwell.

It seems Raghavendra Rao, Sarnad, Dr. Shyam Rao, Heble, Vitthal Rao, Jahagirdar and R. Rama- chandra Reddy went in two cars all the way from Gulbarga to Tinsukia via Hyderabad and Calcutta, and reached Tinsukia twenty-four hours late. One does not associate mature persons like Raghavendra Rao and D.R. Vitthal Rao with such school-boyish escapades, and I was surprised to hear about their 'adventurous' drive.

S.K. Sundaram also came.

2 December 1977—Friday

We went to her lodge and brought Leonora Greenberg to stay with us at 'Gayathri' as it is not safe for a single girl to stay alone in such lodges.

29 December 1977—Thursday

Dave Bolevice and his wife Sheri arrived from Delhi by the morning flight, and stay with us at

'Gayathri'. Bernadette Van Steven and Carel Bomhof, both of Amsterdam, are already here with us. So these four overseas abhyasis are here with us in residence.

1978

1 January 1978—Sunday

We commenced the new year by conducting group satsangh from 7:30 a.m. to 8:05 a.m. About sixty abhyasis came for the satsangh, and of course overseas abhyasis Dave Bolevice and Sheri of USA, Solvejg Jensen of Denmark, Bernadette and Carel of Holland are all here, too. Visitors from other centres were preceptors Shri R. Ramachandra Reddy of Cuddapah and Dr. S.S. Ramakrishnan of Coimbatore. The latter's sister, Shobhana, was also present. The sitting was good.

Then S. Narayanaswamy read out a poem on Master, composed by him. Then Dave Bolevice spoke for ten minutes. Neither Bernadette nor Carel, who had arrived from Madurai this morning, spoke. I gave a short talk of twenty minutes on 'surrender', extempore as usual. Had a long talk with the four overseas abhyasis on Mission's work in their countries till 11:30 a.m.

4:00 p.m.—Gave a group sitting for half an hour to Dave, Sheri, Bernadette, Carel, Dr. S.S. Ramakrishnan, Shobhana and Krishna.

S.S.R. and Shobhana left by evening train for Coimbatore.

Today my twenty-fourth year of service with T.T. Krishnamachari & Co. begins—though of course today is Sunday. 1977, and particularly the last quarter of '77, had been tension-ridden, with consistent attacks on me, all engineered by the General Manager, V. Gopalan. How long I can survive in this hostile atmosphere only Master can say.

2 January 1978—Monday

7:10 to 7:40 a.m.—Gave a sitting to Dave Bolevice, Sheri, Bernadette and Carel Bomhof. It was a very good sitting. There was the experience of a 'settled effect' as if a bucket has become completely full, and all the noise of falling water has been stilled.

9:15 p.m. to 9:50 p.m.—Took up the case of Rosalind Pearmain, in absentia, completed the work, and gave her, on behalf of Master, provisional permission. She is in Ireland and is the second preceptor for that country. Gave final touches to the work later between 2:30 a.m. and 3:00 a.m.

3 January 1978—Tuesday

Dave Bolevice and Sheri left for Bombay by Janatha Express.

4 January 1978—Wednesday

Preceptor sister D. Ranganayaki came from Tirupati at 6:00 a.m. I gave her a sitting along with Bernadette, Carel and Krishna.

Carel and Bernadette left for Tirupati with sister Ranganayaki by bus at 2:00 p.m. House feels empty.

5 January 1978—Thursday

Ananda Swaroop, an abhyasi whom I last saw in July 1972 in the U.S.A., came at 6:30 p.m. Appa gave him a sitting.

I wrote out an article 'Work and Play' for publication in the third issue of *Constant Remembrance*, published by Shri Ram Chandra Mission centre at Boston (Massachusetts).

7 January 1978—Saturday

Dasarathan came from Trichy, on his way to Delhi. Packed 300 badges for Shahjahanpur and took Dasarathan and the parcel to S. Muthiah's house in West Mambalam, and along with delegate badges, dropped Dasarathan at Raghavendran's house. Dasarathan carries the badges to Shahjahanpur, along with special Basant Panchami delegate badges, and a letter to Master.

I visited Muthiah and Raghavendran at their houses for the first time ever!!

13 January 1978—Friday

C. Rajagopalan of Ahmedabad came along with his brother-in-law, S. Raghunathan, who is an abhyasi at Bangalore. Gave them a sitting.

14 January 1978—Saturday

7:00 a.m.—Sitting for C. Rajagopalan.

5:00 p.m.—William Waycott, wife Diana Waycott, and a non-abhyasi friend Miss Victoria Wake, all arrived by train from Cuddapah. They were due at Madras on 12 January, but the two girls fell sick and so their arrival was postponed. They stay with us at 'Gayathri' just for tonight, as they are to leave for Colombo tomorrow morning.

I met William Waycott for the first time. I have heard a lot about him. He came to India as a 'Peace Corps' worker, was assigned work somewhere near Raichur, joined the Mission while he was there, generally is thought of as being very close to Raghavendra Rao, and knows some Kannada, too. He is a preceptor.

I completed an article 'Idol Worship' for the commemorative souvenir to be brought out at Bangalore on 30 April 1978.

15 January 1978—Sunday

William Waycott conducted morning satsangh 7:30 to 8:00 a.m. Then he spoke, criticizing most abhyasis and preceptors for still sticking to old rituals and forms of worship.

William, Diana and Miss Wake left at 9:45 a.m. to go to Colombo.

17 January 1978—Tuesday

Shri M. Venkata Subbiah, preceptor Yerraguntla, came in the morning with Subbarayudu.

7:00 p.m.—Conducted satsangh. Present, G.S. Mani, S. Narayanaswamy, S.K. Mohan, M. Venkata Subbiah, Subbarayudu and Sulochana.

Wrote to Master enclosing my draft on the proposed 'President's Council' which Master wants to constitute, to aid him in his spiritual work (mainly) and to supervise the activities of the Working Committee as a part of its function.

19 January 1978—Thursday (Madurai)

7:00 p.m.—Conducted group satsangh at Valamjee Mansion. Good sitting for forty minutes. Then spoke to the abhyasis till 8:40 p.m.

20 January 1978—Friday

7:00 p.m.—Conducted group satsangh at Tallakulam in Palanichami's place—twenty-five abhyasis present. Very good and powerful transmission.

Many abhyasis said that they experienced powerful vibrations and some experienced pressure in the heart area, too.

Spoke to them about prayer. The salient points which came to my mind were:

1) We should not feel different from, nor separated from, the giver—the answerer of our prayers—Master.

2) Only subtlest suggestion should be there of what we are praying for.

3) Our will should be totally absent, so that His Will may act on our subtlest suggestion—constituting the answer to our prayer.

24 January 1978—Tuesday

A group of five abhyasis of Denmark—Palle Kousgaard, Michael Hjerno, Kjeld Winstrup, Hanne Riike and one other—came to our house at noon. Gave them a group sitting from 5:10 to 5:35 p.m. Very deep and penetrating.

25 January 1978—Wednesday

7:00 a.m.—Gave a group sitting to the five abhyasis of Denmark.

5:00 p.m.—I gave individual sittings to the five abhyasis of Denmark. S. Narayanaswamy had also come. They all stayed for dinner after which we had a long talk. They all left at 10:30 p.m.

26 January 1978—Thursday

The five Danes came to us at 2:30 p.m. and had a group sitting at 3:30 p.m. They left at 5:00 p.m. to take 6:30 p.m. IC flight to Delhi, from where they go back to Copenhagen.

28 January 1978—Saturday (Bangalore)

Left for Bangalore at 7:35 a.m. by the Brindavan Express and arrived at Bangalore City station at 1:20 p.m. S.K. Sundaram, M. Murugesan and V. Venugopal Gupta met me at the station. Venu drove us in his car to S.K. Sundaram's residence—in the twenty-second cross street Banashankari II stage, a stone's throw from our ashram, where I am to stay on this visit.

3:00 p.m.—Gave individual sittings to M. Murugesan and Mrs. Saroja Sundaram.

7:15 p.m.—Took the evening group meditation at the ashram, ten minutes by walk from Sundaram's house. Nearly thirty abhyasis were present, including M.D. Jahagirdar and S.P. Nainar. The sitting lasted forty-five minutes and the transmission was very deep. After this, Jahagirdar and two others came to Sundaram's house for dinner and stayed till 11:15 p.m. After they left, I continued to speak with Sundaram, his wife and Murugesan (who stays with us during my stay here) till 1:30 a.m., when we went to bed.

29 January 1978—Sunday

8:15 a.m.—I took the morning satsangh at the ashram. Sitting was of forty-five minutes duration. It was a grand sitting. After satsangh, T.V. Sripathi spoke for a few minutes, after which I spoke for half an hour to emphasize how diluting the Sahaj Marg system means disservice not only to the abhyasis, but also to posterity. This caution is becoming increasingly necessary since many preceptors, in their desire to bring in more abhyasis:

1) water down the practice by, say, saying that fifteen minutes meditation is enough;

2) pervert the philosophy by saying one can be involved in rituals and past methods of puja while following Sahaj Marg meditation because the former will 'drop off by itself' once the latter gets established;

3) make false promises or extravagant promises.

After this I went to inspect three *kalyana-mandapams* hired for the celebration of Master's birthday. Then we all went to Jahagirdar's house in Kengeri for lunch. We came back home to Sundaram's house at 3:00 p.m. Jahagirdar, K.R. Kumar, Venugopal Gupta and B.K. Rajagopal all came with us to Sundaram's house and stayed on till 5:30 p.m.

At 6:30 p.m. I gave a sitting to three abhyasis: Virupaksha Devar, C.R. Narasimha Murthy and his wife. After this I gave another sitting to S.K. Sundaram, his wife Saroja Sundaram, and M. Murugesan.

I had somehow managed to develop a heavy cold and running nose. So went early (?) to bed at 11:00 p.m.

30 January 1978—Monday (Channapatna)

Left at 8:10 a.m. by car for Channapatna. Met our organizer Shri Chikputte Gowda, and his adopted son Krishna, at our ashram. Discussed with them the programme for this evening, and then went on to Nanjangud on company work. Murugesan accompanied me throughout.

Returned to Channapatna at 3:00 p.m. with fever, cough, cold, body aches all over, and a bad headache. Rested in bed in the ashram till 4:30 p.m.

5:00 p.m.—Conducted group satsangh at the Channapatna ashram. Twelve abhyasis from Kollegal, six from Channapatna, Murugesan of Bangalore and B. Ramachandran and R. Rangappa of Virudhunagar all sat for this satsangh.

Left Channapatna at 6:00 p.m. and came back home to Bangalore Sundaram's residence at 7:15 p.m. Went straight to bed, much to the disappointment of some abhyasis present, and of course the Sundarams were most disappointed.

31 January 1978—Tuesday

9:00 a.m.—Gave a sitting to C.R. Narasimha Murthy, Virupaksha Devar, Kamlesh Kumar and T. Srikanthan. Murugesan and Mr. and Mrs. Sundaram also sat with the group.

Left Bangalore at 1:55 p.m. by Brindavan Express for Madras. I was seen off at the station by Mr. and Mrs. Sundaram, Murugesan, K.R. Kumar, T.V. Kamlesh Kumar, B.K. Rajagopal, V. Venugopal Gupta. I had a heavy cold and chest congestion. Voice was almost lost. Mild fever persists.

Arrived Madras at 6:50 p.m.

1 February 1978—Wednesday

5:00 p.m.—Solvejg Jensen of Denmark came home. I gave her an individual sitting. She was at the first point of the heart. Completed the *yatra* of that point and moved her to the second point of the heart region, the *atma chakra*.

Voice Real, Volume II, is under print. I had handed over the manuscript to G.S. Press early in December 1977, but so far only two forms have been printed. Poor S. Ramaswamy of G.S. Press had an accident, broke his knee-cap, and is in bed. The work will recommence only after Basant Panchami, on my return from Shahjahanpur.

6 February 1978—Monday

Left Madras by Tamil Nadu Express at 7:10 a.m., accompanied by my wife Sulochana, R. Swaminathan, M. Murugesan, Y.V.S. Lakshmi, R. Balasubramanian, Mrs. Pramila Raghavendran, S. Sadasivam, K. Mahalingam, and also William Waycott and his wife Diana. We are all travelling II class of course. S.P. Loknath and his wife Mythili joined us at Vijayawada at noon. 6:30 p.m.—Conducted group satsangh on the train.

7 February 1978—Tuesday (Delhi)

Arrived Delhi at around noon. Shri R. Krishnaswamy and some other local abhyasis met us at the station and took us to the Southern Extension Community Hall where we will be staying.

8:00 p.m.—Conducted group satsangh in the Hall. About eighty or so present.

8 February 1978—Wednesday (Shahjahanpur)

7:00 a.m.—Conducted group satsangh in the Community Hall. About one hundred and twenty abhyasis present.

After satsangh V.S.R. Murthy married Dasarathan's daughter by tying a *mangala-sutra* and exchange of garlands. I officiated at the auspicious ceremony. Master had approved of this alliance, and it is certain that the couple is truly blessed by Him, because during meditation I 'saw' Master applying *tilak* on their foreheads and joining their hands solemnly.

Our group left Delhi by the Kashi Vishwanath Express at 2:10 p.m. for Shahjahanpur. S.K. Sundaram and his wife, Bernadette and Carel, Andre Poray with a small group of five abhyasis from France, all joined the party going to Shahjahanpur. Totally we are about forty-four abhyasis on this train—our own group numbering thirty-two, with eighty-seven pieces of baggage including eleven cartons of books. Arrived at Shahjahanpur at 7:55 p.m.

9 February 1978—Thursday

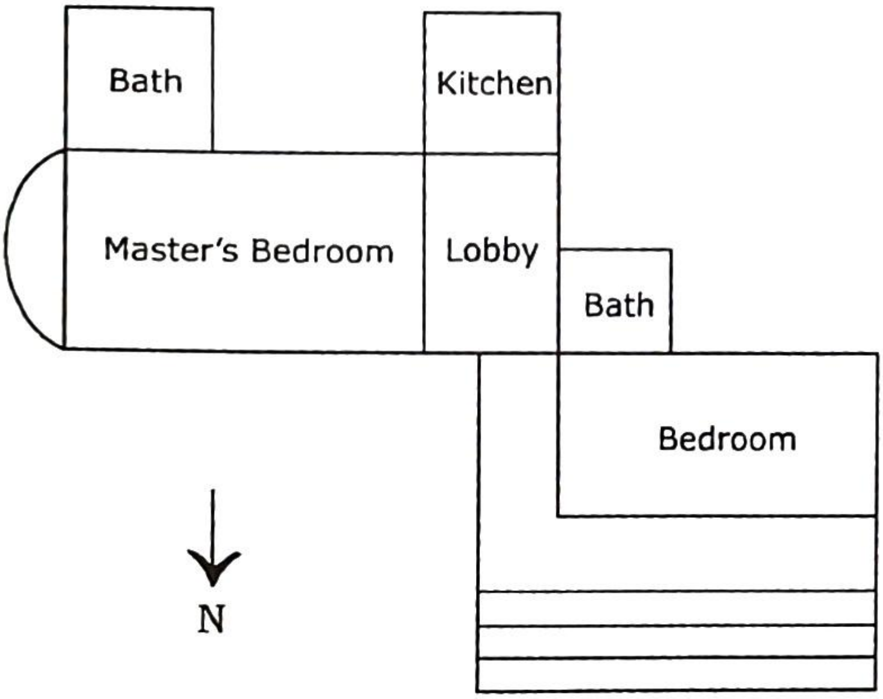
7:00 a.m.—Conducted group satsangh at the ashram. About one hundred abhyasis were present.

Busy the whole day with arrangements for Basant. Paid a brief visit to Master at his residence.

10 February 1978—Friday

7:00 a.m.—Conducted morning group satsangh at the ashram. This morning nearly three hundred abhyasis were present. The volunteers came in early and hence this strength.

Rev. Master came with his baggage at 4:00 p.m. and occupied his newly built cottage. The cottage has been donated with the love of the abhyasis of the Calcutta Centre, and has cost approximately one and a half lakhs of rupees. It is small, with a bedroom with attached bath for Master, with a sit-out on the east. There is a small kitchen, and another bedroom with attached bathroom. A lovely garden, all roses, is planned around it, with a lawn—Rajesh Mathur to be in charge of the gardens, not only this cottage but on the whole ashram campus.



Floor Plan of Master's Cottage

I was busy with Master and Andre Poray for several hours. Andre, while full of love and devotion for the Master, has very definite ideas on how to propagate Sahaj Marg in Europe, and these ideas are at variance with Master's wishes. It has become quite irksome of late to deal with him. It is almost as if he is that living contradiction, a loyal enemy. There are two solid groups in France, and Jean Michel Piquemal has had a tough time dealing with Andre. Master is overly tolerant of Andre, saying, "There is much love in him"—undeniable, but not enough to cover his other intransigencies, which he carries off with impunity since Master gives his opinions in such a way that Andre is able to interpret the remarks as approval for his own position!

Registration of abhyasi-delegates touched 800 at 10:00 p.m. To bed at midnight.

11 February 1978—Saturday

By early morning, i.e., by 7:00 a.m., over one thousand abhyasis had checked in.

6:30 a.m.—Master conducted the first satsangh of Basant in the Hall. A tranquil sitting of forty-five minutes.

Very busy day, as usual. An accommodation crisis had developed by 8:00 p.m. We managed to put up two more large *shamianas* and arranged for two more to be erected tomorrow. By 10:00 p.m. the number of abhyasis checking in had touched 1,500! The last arrivals of the day were abhyasis from Kanpur who checked in just after midnight. To bed at 1:00 a.m. after security inspection by me had been completed.

12 February 1978—Sunday (Basant Panchami)

To Master's bedroom at 5:30 a.m. Helped him to get ready and escorted him to the room in which *prasad* is carefully stored in the ashram. Master offered *prasad* at 6:10 a.m. Last night I had spoken to Master requesting him to consider S.K. Sundaram and his wife Saroja for initiation. This morning, as we were walking back to his cottage, he asked me if they were here. They were on duty in the kitchen and I called them over, while Master waited in the cold for five minutes. When they came I introduced them to Master. They, of course, don't know anything as to why I called them, but were immensely pleased to be called for his *darshan*! I then took Master to his cottage for a ten minutes rest, and then escorted him to the meditation hall.

6:30 a.m.—Master conducted the Basant sitting—fifty-five minutes long—and this was followed by *havan* (*homa*). Talks were going on. A Muslim friend of Shri Prakash Chandra Saxena (Vakil Saheb) by name Sadakat Ali Khan, delivered the welcome address. He was eulogizing the services rendered by Prakash and Bhabhi, extolling them to the skies. Copies of his welcome address had been printed, with the Mission emblem on top, and were circulated. A Hindi translation had been hurriedly but quite competently prepared by Sudha Gupta of Udaipur. One wonders what is going on! This same Sadakat Ali had been accused of all sorts of evils, including immorality, but is now very close with Prakash and family. When talking to me, he said that his family and Master's family have been associated, and very close to each other, for more than one hundred years!!

8:10 a.m.—Master had asked me to prepare Akhileshwar Prasad Singh of Kathmandu. I had given him two sittings yesterday. This morning I completed the work and granted him provisional permission on behalf of Master. He is the Mission's first preceptor in Nepal, and has been introduced to the Mission by K.V. Reddy.

Sister Kasturi's Hindi book *Divya Desh ka Darshan Sahaj Marg ke Darpan Me* was released at 9:00 a.m. Allahabad Centre had printed it, but had brought only 500 copies. They were snapped up within ten minutes of release. This is her first book.

11:30 a.m. to 1:00 p.m.—Meeting of the Working Committee presided over personally by Master.

2:00 p.m. to 2:30 p.m.—Participated in a meeting of the Constitution Sub-committee, which has been created to look into the Mission's by-laws and constitution and make recommendations to Master on any amendments the Sub-committee may consider desirable and necessary.

3:00 p.m. to 5:00 p.m.—Preceptors' meeting in meditation hall. Not much happened at this meeting—a familiar pattern has been established and nothing worthwhile ever gets discussed.

Master initiated S.K. Sundaram and Mrs. Saroja Sundaram just after the preceptors' meeting at about 5:05 p.m. They both wept copiously but joyfully.

6:30 p.m.—Under Master's instruction I conducted the evening satsangh. It was a one hour long transmission, very subtle, very deep and with a quality of stillness in it.

During the day Christine Langstaff seems to have had some problems with Marcelle Gadoury-Roy of Quebec, who is here, and with Andre Poray. The latter feel that French-speaking Quebec should be controlled by, and from, France! Even Mission activities in Quebec, which Andre Poray organized from scratch, should be controlled by France, i.e., by Poray himself, and Andre has been behaving quite irrationally in this matter. I had a long chat with all three of them—Christine, Andre and Marcelle—in the canteen, and tried to tell Poray that in our Mission there is no scope for linguistic chauvinism or bigotry of any sort, and that hitherto Master has only liked to adhere to national units (geographically) to organize Mission work. Andre said, "Charles de Gaulle said, 'Vive le Quebec libre,' which means 'long live free Quebec'—so you see my dear Chari, Quebec is a part of France!" He is apparently so sincere and loving—what a contradiction he is living. Anyway, I managed to reconcile the three and make them all shake hands—though I could see Andre was totally unrepentant.

In the evening, I took Andre to Master's cottage where we had a long session with Master on Mission work in Canada. Andre managed to persuade Master to take up the preparation of Marcelle for provisional permission—which he agreed to take up himself!! Master goes to such extremes to be conciliatory that sometimes he is himself embarrassed by it later! As a concession, Andre agreed that Marcelle would send reports of her activities on a regular basis to Don Sabourin, preceptor-in-charge of Canada.

To bed at midnight.

13 February 1978—Monday

6:30 a.m.—Master took the concluding Basant sitting. By 9:00 a.m. nearly one thousand abhyasis had left, including Kothand, Indira, Sudarshan, K.V. Reddy, Akhileshwar Singh. By evening barely one hundred and fifty were left. Master granted Marcelle Gadoury-Roy of Quebec provisional permission.

Total delegates this Basant, 1,601, plus 150 non-abhyasis and children, plus 100 servants—say 1,900 in all! The largest ever crowd so far. Total Basant receipts Rs. 80,000 estimated. Master left for home at 5:00 p.m.

14 February 1978—Tuesday

I gave an individual sitting to Maj. Saudagar

Singh. He seems to be quite disturbed at what he feels as slow progress. He said he feels a block!

At 9:30 a.m. we left for Master's house. It was a small group as S.K. Sundaram and wife along with a big chunk of the Madras group left last night. Master gave our group a sitting at 10:30 a.m. It was excellent. We returned to the ashram at 12:00 noon.

Master came to the ashram at 4:00 p.m. and immediately assembled the remaining abhyasis and gave us a sitting. It was one of the deepest and most profound sittings I have ever experienced. I was in total *samadhi*, but at the same time I was aware of brushing away the flies sitting on me, et cetera. This effect lasted for half an hour after the sitting was terminated by Master.

Stella Jaquerod-Davies of Switzerland, accompanied by Ruth, suddenly arrived at the ashram at 9:00 p.m. We were very pleased to see Stella, but I asked her why she had not come a few days earlier when she could have been here for Basant. She replied, "I deliberately avoided Basant, Chari! There is such a crowd here, and you know I can't stand crowds." She looked at the ashram complex and said, "How sad it is that all these buildings have come up. It is a pity that we couldn't retain the purity and the simplicity of the atmosphere of Master's house." She went up to a room and brought me a packet, saying, "Here's a present for you Chari. I hope you will like it." It was a copy of the French translation of *My Master*, titled *Mon Maitre*. She had done the translation herself. It has been published in Switzerland. So now *My Master* is available in two foreign languages—German and French.

15 February 1978—Wednesday

We left for Master's house at 9:10 a.m. and sat with the Mission's auditor and literally forced him to complete the audit of Madras Centre accounts and to give me an audit certificate. He is a great talker but a poor one for work, though he is very capable of making people think he is very busy all the time. I haven't seen him sit in one place for one hour continuously—but he is a great one for making the staff sit up all night if necessary!

Master gave us all a group sitting at 10:30 a.m. It was a lovely sitting of about twenty-five minutes duration. After this all left for the ashram, but Master detained Sulochana and me, asking us to stay with him for the day. Characteristically he asked me, "You all are going tomorrow, isn't it?" I said we were to leave tonight for Delhi on the first leg of our journey.

Talking about my father, Master said, "His condition is such that I don't want Rajagopalachari to transmit to anyone. He has spoilt himself. But how can I tell him this? Now I won't permit him to travel on Mission work. But suppose he goes off to nearby centres within a hundred or two hundred miles, how can I stop him? It is a matter for great regret. I shall also tell Hanns Gangloff that his (Rajagopalchari's) operation can be performed here in India. I don't know why Rajagopalachari is so keen on going to Germany. I will never permit him to go. But you don't say anything to him. He will pounce upon you."

2:00 p.m.—Master gave me an individual sitting for half an hour. It was superb. I was in total *samadhi*. Master said, "That's all," but I couldn't pull myself out of that condition, and so remained, drowned in *samadhi*, with my forehead almost touching the floor. I had heard his orders, but was powerless to stop meditating. He repeated the instruction. I was still too deep in the condition to obey. Only when Master, after half an hour said, louder than usual, "That's enough. That's all," could I come out of it.

We accompanied Master to the ashram at 4:00 p.m. At 5:00 p.m. Master gave a group sitting to all those who were at the ashram. He left for home at 6:00 p.m. After Master's departure, Stella and I had a long talk about Poray. She is very very upset with his consistent ill treatment and neglect of her, all because she is not French! He has criticised mercilessly her French translations—she was weeping.

M. Murugesan, Y.V.S. Lakshmi, R. Swaminathan and I left Shahjahanpur at 11:30 p.m. by Kashi Vishwanath Express for New Delhi on our way home to Madras.

16 February 1978—Thursday (Delhi)

Arrived New Delhi from Shahjahanpur at 6:35 a.m. Shri R. Krishnaswamy and V.G. Joshi met us at the station on arrival. Swaminathan, Laxmi, Murugesan and Sulochana took a taxi and went to Safdarjung Enclave, to Swaminathan's nephew's house (Shri Balachandra, B2/36 Safdarjung Enclave). I went with Krishnaswamy and Joshi to Joshi's house, washed, had a cup of coffee, and then gave a sitting to a group consisting of Krishnaswamy, Joshi, Joshi's daughter, Joshi's son, William Waycott and Diana Waycott. Left Joshi's residence, N1/1 R K Puram, at 9:00 p.m. and went to join our group at Safdarjung Enclave.

We four left New Delhi at 7:30 p.m. by the Grand Trunk Express for Madras.

17 February 1978—Friday

En route Madras on the G.T. Express, I was not well—nausea and headache—and fasted the whole day.

18 February 1978—Saturday

Arrived Madras 8:15 a.m. Y.V.S. Lakshmi's parents came to the station to receive her and take her home. Krishna had come to meet us. So we are back.

I rejoined duty to-day.

21 February 1978—Tuesday

7:00 a.m.—Gave a sitting to S. Raghavendran, J. Viswanathan, T. Srinivasan and one more abhyasi.

Kothand, Indira and Sudarshan came at 9:30 a.m., having arrived from Delhi by the Grand Trunk Express. They left Shahjahanpur after Basant on 13 February, and then went to Lucknow. After bath and lunch they left at 11:50 a.m. to go back by the Bangalore Express for Bangalore, to which train a through Delhi-Bangalore bogie is attached—the one they travelled by from Delhi!

26 February 1978—Sunday

Early morning dream: I seem to be travelling by some suburban train on what appears to be a fairly long journey. I finally come to some station where I alight, and wait for another train bringing Master there. A train comes in, and I see

Mr. G. Ramakrishnan (formerly an abhyasi, and colleague of mine while he was Chief Administrative Manager of I.T.P.T. Virudhunagar) with a big garland around his neck. Dream ends.

Piquemal, Jean Michel, Secretary of the Mission in France, accompanied by his fiancée, as also by Marcelle Gadoury-Roy of Quebec, came in at 9:30 a.m. just as we were beginning the *shradh* ceremony of my departed paternal uncle Mr. Bhadran. I gave them a sitting at 4:00 p.m. They left at 5:00 p.m. At 9:00 p.m. I gave a sitting to Kothand and Indira—who are here for Chitya's *shradh*.

Voice Real, Volume II—forms 7 and 9 were corrected and strike order given.

27 February 1978—Monday

Jean Michel Piquemal, his fiancée, and Marcelle all came to our house at 2:00 p.m. and went out shopping with Krishna. At 4:00 p.m. I gave them a sitting. Jean Michel's fiancée left for Delhi by the evening flight, from where she flies on to Paris. Jean Michel and Marcelle are to go to Madurai tomorrow.

28 February 1978—Tuesday

Early morning dream: Sulochana and I are with Master in a hall on the first floor of a building somewhere. Master is seated on a *gaddi* on the floor, and is leaning back on a pillow. We both get up to go away. Master attempts to get up but I request him to remain seated, bid him farewell, and walk away. When we come out of the hall and are near the first floor landing, I see Satya Pal, and then we walk down the stairs and drive off to some place where we pack our suitcase to go home by car. Dream ends.

7:00 a.m.—Group sitting given to R. Swaminathan, S. Raghavendran and Muthuswamy of Thanjavur.

7:30 a.m.—Gave an individual sitting to my brother's wife, Indira Rajagopal. Her *yatra* commenced.

1 March 1978—Wednesday

Early morning dream: I am standing facing a large area of land, maybe twenty or thirty acres or more in extent. The land is obviously under development. A great deal of work is going on. Earth is being gouged out of large mounds, and levelling is going on. Roads are being laid. Right in front of me is a very deep ravine or gorge, which curves to my left and goes on in the direction in which I am facing. I cross the ravine by a foot-bridge.

In the next scene, construction is going on at a frenzied pace, as if a pre-determined schedule for completion of the work has to be maintained. I cross the bridge over the ravine. The sun is rising in front of me—I am facing east. The outer curve of the gorge on my left, that is the wall of the ravine, is brilliantly illuminated by the rising sun to show rocks of variegated hues and colours. Someone waves his hand up and down, and the level of the water in the river flowing in the gorge rises and falls correspondingly! After crossing the ravine, I walk along a road which is under formation. I come to a barrier. A Mission volunteer stops me and tells me that no one can go that way. I explain to him that I am the General Secretary of the Mission. Another volunteer, standing nearby, confirms what I say, and the first volunteer lets me pass. I then find myself in a large building. After that it is all confused and I don't remember what followed.

2 March 1978—Thursday

7:00 a.m.—Gave a sitting to two abhyasis.

Shri Raman Lal Bhattar, a preceptor of the Calcutta Centre, accompanied by two other abhyasis, along with S. Narayanaswamy, came at 4:30 p.m. I gave them a sitting from 5:15 to 5:45 p.m.

3 March 1978—Friday

Early morning dream: I am going on foot from somewhere to, I presume, my home. I have lost the way. I find myself in a vast open area on some sort of a low plateau. On my right is a vast area on a lower level, criss-crossed with gullies and ravines like the American 'badlands'. Where I am standing appears to be somewhat wooded. No road is visible. The sun is low down upon the horizon and I am afraid that it will get dark soon. At this point I see a car going on some low hills far to my right, across the badlands. I decide to take a risk and go down into the badlands, and take a short cut through that terrain, trying to go to the place where I saw the car passing. I have to descend steeply in trying to follow this path I have set for myself. Surprisingly, I find some persons at work there. They are carving a block of stone into some sort of a hollow block, like a box.

In the next scene it is dark, and I am in the veranda of a house with a low roof. Some persons volunteer the information that a train will be available, later in the night. I find there is a stranded person eager to take that train. I start walking through some narrow lanes, to try and find the railway station. Dream ends.

4 March 1978—Saturday

Transmitted from 4:20 a.m. to the abhyasis of the centres at Rajapalayam, Virudhunagar, Coimbatore, Tiruppur and Madurai. This work went on till 5:50 a.m.

5 March 1978—Sunday

Andre Rombout, an abhyasi from Holland came at 6:00 a.m. by the Bombay-Madras Mail from Gulbarga. He will stay with us for a week or so.

6 March 1978—Monday

2:30 to 4:00 p.m.—Transmitted to abhyasis of Salem Centre.

7:00 p.m.—I gave Andre Rombout an individual sitting. He said that there was profuse perspiration throughout the half an hour of the sitting, and added that he felt nothing else. However, after the sitting he felt that some change was taking place in him, he said. He was unable to describe what it was.

7 March 1978—Tuesday

7:00 a.m.—Gave a sitting for half an hour to S. Raghavendran, Andre Rombout and R. Swaminathan.

2:00 to 3:45 p.m.—Transmitted to Salem Centre abhyasis at Salem.

6:00 to 6:35 p.m.—Conducted group satsangh—present, Raman Lal Bhattar and his wife, Shri Badri Prasad Mimani, V. Sri Ram Babu's wife and daughter Lalithakumari, S. Sadasivam, S.K. Mohan, K. Mahalingam and Andre Rombout.

The Bhattars stayed for dinner.

8 March 1978—Wednesday

Voice Real II, forms eleven and twelve first proofs corrected. Left for Madurai with Andre Rombout at 8:00 p.m. by Pandyan Express.

9 March 1978—Thursday (Madurai)

Whole day at ITPT Virudhunagar. 7:00 p.m. satsangh at Valamjee Mansion Madurai—well attended. *Voice Real II*—forms eleven and twelve (final) and first proof of form thirteen corrected and sent to Madras with V.K. Sundaram.

10 March 1978—Friday

7:00 a.m.—Individual sitting to Andre Rombout at Valamjee. Whole day at Virudhunagar on ITPT work.

7:00 p.m.—Conducted group satsangh in Palanichami's residence at Tallakulam. More than thirty abhyasis present. A good sitting.

11 March 1978—Saturday

6:30 a.m.—Gave individual sitting to S. Sundararajan of TVS. Shri V.S. Narasimhan, abhyasi at State Bank of India, Ambasamudram, came to Valamjee Mansion at 3:30 p.m. I had a long talk with him. He appeared superficially cheerful, but I could sense that he was deeply disturbed because of his wife's attitude to Sahaj Marg. He feared that he might lose his mental balance. He left at 6:00 p.m.

5:00 p.m.—Conducted group satsangh for about forty minutes. The transmission was very good and very deep. I was 'out' most of the time.

Andre Rombout and I left Madurai at 7:30 p.m. by the Pandyan Express for Madras.

12 March 1978—Sunday

Arrived Madras, Mambalam, at 6:25 a.m., forty minutes behind time.

7:30 a.m.—Conducted group satsangh.

Later, we all went to attend the wedding of Sow. Lalithakumari, daughter of V. Sri Ram Babu at Balaji Kalyana Mandapam. Both her paternal uncles, both preceptors, Dr. V. Parthasarathi of Vijayawada, and Dr. V. Panduranga Rao of Tirupati, were present.

13 March 1978—Monday

Andre Rombout left at 7:10 a.m. by the Tamil Nadu Express for Delhi on his way to Shahjahanpur.

14 March 1978—Tuesday

7:00 p.m.—Sitting for Sulochana and S.K. Mohan.

Voice Real II—twelve forms struck off—form thirteen corrected and form fourteen also completed today. Frontispiece printed by Gnanodaya Press received and handed over to G.S. Press.

15 March 1978—Wednesday

2:30 to 3:30 p.m.—Took up the case of Anne-Marie Van Steven of Holland (in absentia) to prepare her for provisional permission.

Appa got a letter from Hanns Gangloff from

Delhi—after his ten day visit with Master at Shahjahanpur—saying that Master has not approved Appa's going to West Germany for his cataract operation. Hanns writes, "Master said, 'It can be done here in India quite easily. If he goes to Germany he will be put to much difficulty, and you also will be put to much difficulty. I have power, and I can look after him quite well here!'"

Appa was of course tremendously disappointed. He was very bitter, and I suspect that he also wept in the privacy of his room quite a lot. Poor man, he suffers so, and one has to pity him. He set so much of his heart and his hope on going to Germany for the operation. Now his hopes have crashed. He also tended to blame Hanns, asking why it was necessary for Hanns to approach Master for permission or approval in this matter. I feel sorry for Appa.

16 March 1978—Thursday

3:00 to 3:30 a.m.—Took up the case of Anne-Marie Van Steven of Amsterdam—cleaned her (in absentia) thoroughly and *yatra* begun, all in preparation to granting her provisional permission.

4:00 to 5:00 a.m.—Transmitted to Judith Ann Polston-McKinney who is in Canada. She had written to say that because she is having some problems with her husband Neil, she is unable to meditate, and is not feeling well.

A dream: R. Swaminathan and I are waiting at some railway station to take a train for Pathankot. Several trains arrive and depart. One train arrives, which we are told is the train we should take. Before we can find accommodation and board this train, it begins to move out. I climb on to the moving train and enter a I class compartment, but there are no free berths available. I jump off the train and it gathers speed. At the tail end of the train, I see another I class bogie. I run like mad, and am somehow able to jump on to the train which is now moving really fast. I find someone inside the coach and ask him whether there is room for us. He says, "Yes, I have a room vacant," and I find we are in a hotel, and not on a train. End.

17 March 1978—Friday

5:00 to 5:30 a.m.—Took up the work of Anne-Marie Van Steven and did thorough cleaning, and also energized the *yatra*. I took up her case again at night from 9:15 p.m. to 9:30 p.m.

18 March 1978—Saturday

6:15 to 6:30 a.m.—Commenced the final sitting for Van Steven, Anne-Marie, completed the work, and on behalf of Master granted her provisional permission. (in absentia)

19 March 1978—Sunday

Early morning dream: I seem to be climbing up a mountain. The roads are under formation, but are still in a very *kutcha* state. T. Zachariah (of ITPT) is with me. He is walking on the edge of the road and I warn him not to walk too close to the edge as there are long cracks, and the edge might give way. Even where I walk, the road surface is very soft, and my feet sink in several inches. Then, presumably on my return journey, I find I am at the entrance of a tunnel which is running steeply in front of me. I walk into the tunnel and continue to go up the road rising in it. The tunnel is well illuminated. After I have gone quite some distance, and believe I am nearing the end, I find the tunnel is blocked either by rock or by a solid sheet of metal. There is a faint impression of there being a road to one side. At this point I get the impression that I am not inside a tunnel, but inside a railway bridge enclosed all around—or something like that. End.

5:10 to 5:45 a.m.—Transmitted to my wife Sulochana, and to R. Ramachandra Reddy of Cuddapah. Then I took up the cleaning of S.K. Sundaram's house at Bangalore to prepare it for Master's visit there on 27 April 1978.

20 March 1978—Monday

Early morning dream: I am in someone's house, and Master is there. The usual crowded atmosphere prevails. It seems to be either pre-dawn or late evening, as the lights are on. I am looking at Master from another room. I understand that he wishes to go to the bathroom. I pick up a towel, go to the bathroom, and switch on the light. Master doesn't come. I find that someone else has taken Master to another bathroom elsewhere in the house. The feeling comes to me that 'they' are trying to separate me from the Master. End.

Chi. Umesh has not spoken to me even once since Master and I returned from Malaysia in April '77—almost one year now! He avoids me in the office, too, turning away when he sees me coming. On one occasion when he couldn't avoid me, he turned his face away, and although there were other executives with me who all know him and the relationship between us very well, he didn't have even the courtesy to greet me or wish me! I told Master about this attitude of Umesh with great reluctance when I was at Shahjahanpur for Basant in February. Master said, "I don't know what has happened to my sons. Prakash has become very egotistic." My problem is, what do I do when Master comes to Madras on 2 May 1978 after his Bangalore visit? He is to stay here for a period of five days. He will naturally stay with Umesh. How can I go to meet Master if Umesh continues to behave like this? The irony is that to the best of my knowledge I have given no cause for anger or annoyance. In fact we have met hardly at all. The whole affair is very puzzling to me, and causing me much sorrow. At night I prayed to Master for nearly half an hour to set things right, and then worked on Umesh and cleaned his heart. Let me see what the result is going to be.

21 March 1978—Tuesday

I have been sick the whole of last week with viral influenza. Sulochana and Krishna have also been sick. Having felt a little better yesterday, I attended office. Today I am quite sick again—acute chest congestion, cough, shortness of breath, burning in part of the throat as if it was filled up with hot smoke, et cetera. Dr. G.S. Sundararajan advised rest.

R. Swaminathan came to tell me that Umesh has a friend who has a seven ground plot (one ground—2400 sq. ft.) at Kotturpuram, of which five grounds can be available for sale to our Mission. Umesh has asked Swaminathan to find out whether we are interested. I said I would be interested only if all seven grounds are available, and if so, we could see the plot. Swaminathan said he would find out from Umesh.

6:30 p.m.—Gave a sitting to S.K. Mohan and three others.

22 March 1978—Wednesday

Feeling much better, and so went to the office. Umesh spoke to me, at my request, and agreed to take us to see the plot. He came home at 3:30 p.m. and Appa, Swaminathan and I saw the plot. It is in the south bank of the Adayar River, within one half mile of us, directly south as the crow flies. A lovely plot in a secluded area. A bridge is to be constructed to connect Nandanam with Kotturpuram—then we can walk to this plot from our house in twenty minutes! We all fell in love with it. From there we went to Umesh's house in Besant Nagar from where he telephoned the owner, Mrs. Kutty Ramaniah at Delhi and got her to agree to a final price of Rs. 95,000 for the 7.12 ground plot. We then came back home and I typed out a formal letter to Mrs. Kutty Ramaniah, agreeing to purchase this property at this negotiated price, subject to her getting clearance to the sale from the Urban Land Tax authorities of the Tamil Nadu Government.

23 March 1978—Thursday (Bangalore)

Left at 7:35 a.m. with S.K. Mohan by the Brindavan Express, arriving Bangalore City station at 13:10 hours. S.K. Sundaram and M. Murugesan met us at the station and we drove home to Sundaram's house in Banashankari II Stage where we shall be staying.

7:00 p.m.—Conducted group satsangh at the ashram. About thirty abhyasis present. Then sat there till 9:30 p.m., reviewing the arrangements made for Master's birthday celebrations next month. Back home at 10:00 p.m. for dinner. To bed at 2:00 a.m. with a bad throat, chest trouble, shortness of breath, asthmatic wheezing, et cetera. On my last visit, too, I had a similar difficulty, here at Sundaram's house!

Throughout the night I did cleaning of the house off and on, as I have been doing ever since it was decided that Master would stay here when he comes to preside over his birthday celebrations.

Earlier in the evening a group of Kollegal abhyasis met me to request that a preceptor be deputed to Kollegal at least once a month. Jahagirdar is dead against this and says that those Kollegal abhyasis who are sincere and really interested in their progress, will come to Bangalore for satsangh and not ask for someone to go to them. Jahagirdar has been deeply prejudiced against the Kollegal abhyasis because of the previous episode involving charges raised against him by N.R. Narayana of Kollegal and Nanjundiah of Channapatna. It is a pity that even Raghavendra Rao and Sarnad support him in this deep-seated prejudice.

24 March 1978—Friday

Jahagirdar came to Sundaram's house at 8:30 a.m. and we had a discussion regarding Kollegal Centre. He is dead against the idea of sending a preceptor from Bangalore to Kollegal once a month. If I am not able to solve this matter, I will have no recourse but to place the matter before Master when he comes to Bangalore next month.

9:30 a.m. to 11:30 a.m.—at the ashram with Jahagirdar, K.R. Kumar, B.K. Rajagopal, L.K. Hegde, B.D. Pai, et cetera, discussing the arrangements for the *utsav*. Went home after this.

Kothand and family came there at 11:40 a.m. and all of us—Sundaram and family, Mohan and I—left after lunch for Indira Nagar at 3:00 p.m.

A girl by name Jyoti, living in the USA at Virginia Beach, came to Kothand's house at 6:30 p.m. We had a group sitting from 7:00 p.m. to 7:45 p.m. It was an excellent sitting. Kothand and Jyoti both felt intoxication.

8:00 p.m.—Gave the first sitting to Kothand's son, R. Sudarshan. We all, including M. Murugesan, stayed the night at Kothand's house. To bed at 12:30.

25 March 1978—Saturday

Left Indira Nagar at 6:15 a.m. and returned to Sundaram's house at Banashankari. At home the whole day.

4:00 p.m.—Gave second sitting to R. Sudarshan, my nephew.

Kothand, Indira and Dr. Jyoti Rao came. I gave Jyoti an individual sitting as she leaves for the U.S. tomorrow.

Jahagirdar came to Sundaram's house at 5:30 p.m. and we all adjourned to the ashram.

7:00 p.m.—Conducted group satsangh at the ashram—forty-five abhyasis present. It was a sitting of three-quarter hour duration, and it was a grand transmission, very deep. Back home at 8:30 p.m. Early to bed at 10:30 p.m.

26 March 1978—Sunday

8:15 to 9:00 a.m.—Conducted group satsangh at the ashram. B.M. Heble has come from Gulbarga. K.R. Sreenivasan and his wife Leela have both come from Copenhagen and were present for satsangh.

9:00 to 10:30 a.m.—Meeting with Celebrations Committee regarding *utsav* arrangements.

At 11:30 a.m. I left for Kothand's house with Sundaram and family, Mohan, Mr. & Mrs. Jahagirdar and their son and daughter, and Murugesan. Lunch for all of us at Indira Nagar.

5:00 p.m.—Jahagirdar gave all of us a group sitting.

6:00 p.m.—Left Kothand's house and went to Vasavi Dharamshala to attend the wedding of Venugopal Gupta's son. Then reached Sundaram's house at 8:00 p.m. Heble and Jahagirdar came at 8:00 p.m. and we talked till 10:00 p.m. on accounts matters—need for changes in systems and procedures, et cetera.

27 March 1978—Monday

Kothand and Indira came to Sundaram's house at 10:00 a.m. K.R. Sreenivasan of Denmark also came. Jahagirdar came at 11 a.m. We all left at 11:30 a.m. for Vasavi Dharamshala to attend Venugopal Gupta's son's marriage. After the wedding feast, Mohan and I left for Madras at 13:55 by Brindavan Express from the Bangalore City station. Jahagirdar, Sundaram, Murugesan, Dr. Rathna Devanathan, Kothand and Indira all came to the station to see us off.

We reached Madras fifteen minutes late at 19:15 hours. Krishna met us at the station. I was quite unwell—bad lung congestion.

28 March 1978—Tuesday

S.K. Mohan came in the evening but could not have a sitting as I was unwell and in bed, and Sulochana has gone out. Appa has left for Yerraguntla on Friday, 24 March, by Bombay Mail, and will be back here only on 5 April after visiting Proddatur, Doresanipalli, Tadapatri, Kurnool and Cuddapah centres, and he will also be attending P.D. Gaekwad's marriage at Adoni on 31 March.

29 March 1978—Wednesday

7 a.m.—Gave individual sitting to P. Subramanyam of Rajahmundry.

6:30 p.m.—Conducted group satsangh. S. Muthiah, P.S. Doraivelu, R. Swaminathan, A. Natarajan, T.T. Jagannathan, Sulochana and the jeweller lady from Coimbatore were all present.

Printing of *Voice Real II* complete. Binding has to be taken up.

30 March 1978—Thursday

Took up Mission's accounts for the half year ending 31 March 1978—completed most of it.

6:30 p.m.—Took evening satsangh. T.S. Rajaram, S.P. Loknath from Virudhunagar and P. Subramanyam of Rajahmundry present. Very good.

31 March 1978—Friday

Shri Thandra Krishna Rao, an advocate of Palavancha in Khammam Dt. (AP) arrived at 7:15 a.m. for three days stay with us. I am taking up his case for provisional permission.

8:20 a.m.—Received a telephone call from Dr. Vira Raghavan's daughter Sow. Kamala, to convey the sad information that Shri R. Vira Raghavan had expired five minutes earlier of a heart attack. Sent telegram to Master.

Telephoned as many abhyasis of this centre as are accessible by phone to convey this sad news. Shri S.K. Rajagopalan came to our house at 9:00 a.m. Sulochana brought S. Narayanaswamy. Then we all went to 39, 1st Main Road, Raja Annamalai Puram and stayed there till 10:30 a.m. Sundararajan, the eldest son of late Shri Vira Raghavan, was located at Salem and will come by taxi—he can't reach here before 3:00 p.m. Shri R. Seshadri was there. Soon after we went there, Shri Haridas Swami (Thirukkovilur) came for condolence. *De Mortuis Nil Nisi Bonum!* Shri Haridas Swami asked one question, "When?" obviously asking when death had occurred. He was told that it was just less than an hour earlier. He has got here pretty fast and must have been one of the first few—if not the first person—to be informed. He came in a Fiat car, and as he locked the car door shut, he linked his two palms with both thumbs pointing down, all fingers interlocked, the palm of the right hand facing right, and that of the left facing left, with only the two forefingers extended in front of him at waist level. Later I was informed that it is a *mudra* to do with death, and a *swami* is to hold that *mudra* for as long as he is in the house of death as a sort of self-protection! Strange that a *sannyasi* should need such protection. He stayed barely two minutes and left. One could see that the family members were embarrassed that I was there to witness this! We stayed there till 10:30 a.m., after which we came home. I bathed and went to my office.

Finalized Madras Centre accounts for half year ending 31 March 1978. Went to late Shri Vira Raghavan's home at 4:00 p.m. A large crowd of about one hundred persons was there, mostly abhyasis.

Preceptors S.K. Rajagopalan, Dr. A. Lakshminarasimhan, G.S. Mani, C.E. Gupta, R. Seshadri were all there. The body was removed at 17:30 hours and was carried to the burning *ghat* behind I.G. Police Office. Our abhyasis did the carrying of the bier most of the distance. The remains were cremated at 6:30 p.m.

It is fourteen years since I first came into contact with Shri R. Vira Raghavan, almost exactly fourteen years since I joined the Mission sometime in March 1964. May he rest in Peace!

9:00 p.m.—Gave a second preparatory sitting to Shri T. Krishna Rao.

1 April 1978—Saturday

I gave Shri T. Krishna Rao two sittings, one at 7:00 a.m. and the other in the evening at 7:30 p.m. S.K. Sundaram arrived from Bangalore by the Express, coming to our house at 3:00 p.m.

At 4:00 p.m. I received the first two bound copies of *Voice Real II* from the G.S. Press. The book has come out beautifully, and the outer wrapper (dust jacket) is a superb work of art—even though I who designed it say so!

Dr. (Miss) Sudha Gupta has sent me her Hindi translation of Chapter 1 of *My Master* which came in today. It is good.

I am having eczema on both feet. This had healed up and new skin had begun to form, but today it has started 'weeping' again. Dr. G.S. Sundararajan said that I might have picked up some allergy at the cremation ground yesterday!

2 April 1978—Sunday

7:30 a.m.—I conducted Sunday group satsangh for forty minutes. There was a record attendance exceeding eighty abhyasis. Shri S.K. Rajagopalan was there but must have come late, after I had commenced the meditation.

After satsangh I spoke for fifteen minutes in Tamil and this was followed by a prayer session for five minutes when all prayed for the spiritual welfare of our departed brother and preceptor-in-charge of this centre. Then S. Narayanaswamy spoke for fifteen minutes.

I gave T. Krishna Rao individual sittings three times during the course of the day—at 6:15 a.m., 2:20 p.m. and 7:20 p.m.—each sitting lasting about twenty minutes.

Received 150 copies of *Voice Real II* from G.S. Press.

3 April 1978—Monday

I meditated early morning between 3:50 a.m. and 4:45 a.m. It was very deep and I went plunging in deeper and deeper and also felt mild intoxication. I couldn't keep my eyes open after the sitting, and went to bed. I must have slept, because after this I had a dream.

Dream: I am in a building resembling a students' hostel—lots of rooms along a veranda. I come out of one of the rooms in which I am staying, and go somewhere. When I come back again I have difficulty in finding my room. Next scene: I am with Master, on a cot next to his in a room with a high ceiling, in an old building. I go out of the room for something. To get back to our room, I find I have to walk across a large area of land, full of rubble and rocks. There is good moonlight, and I feel that it must be around four o'clock in the morning. I get back to the room and find Don Sabourin there. I greet him, "Hello Donatello! I thought you were due to come here only in October!" Don says, "You know how it is, Chari! I just had to see Him and so I am here." I ask him, "How is Jackie?" He looks somewhat melancholic and worried, and says something which sounds to me like 'diabetes'. I am now wondering when I can go home. Then I find Swaminathan standing next to me. I ask him when he is planning to go back. He is evasive, as if he wants to avoid my company! I wake up. End.

6:50 a.m. to 7:15 a.m.—Final sitting for Shri T. Krishna Rao of Palavancha. At approximately 7:05 a.m. I granted him provisional permission on behalf of Master. He will take charge of the Palavancha Centre. He left at night by the Howrah Mail for Vijayawada en route Palavancha.

4 April 1978—Tuesday

7:00 a.m.—Conducted group satsangh—seven abhyasis present.

When I came home from the office at 1:00 p.m. for lunch, I was happy to see that Appa had returned from Yerraguntla by the Bombay-Madras Janata Express. He had cut out Cuddapah from his itinerary, as they did not seem to want him to visit their centre. Both the Reddy brothers came into the Mission, introduced by me. Venkata Subba Reddy came in first, and Ramachandra Reddy followed, perhaps six months later. Both have been moving intimately with my family members because my association with them arising out of a business connection is longer than our SRCM association by about three years. Nevertheless, of late (one year or more) they are not so friendly, and rarely even call on Appa, though they visit Madras at least a dozen times a year. Strange are the ways of people. I even sense some hostility in Venkata Subba Reddy. They are very close to Umesh these past couple of years, and I have no doubt that that has something to do with it too! V. Venkatapathi of Poonimangadu/Tiruttani, who accompanied Appa on this short tour, told me that the Reddy brothers have been making false propaganda against me, saying that I told Ramachandra Reddy to 'get out' of my room in Shahjahanpur during Basant '78. They have spread this lie all over Rayalaseema! There is no point in my now writing down here what exactly happened during Basant. I did not record it in my journal because it was a trivial matter—nor shall I set it down now.

In the evening, two nieces of Shri S.K. Rajagopalan, daughters of his brother Shri S.K. Kasturirangan, Dr. (Mrs.) Malathi Jagabandhu, and Miss Jayanthi Rangan, came to talk to us. I later gave both of them their first sittings. The elder sister is a widowed radiologist with two children, originally in the U.S.A., now back in India.

5 April 1978—Wednesday

Gave second sitting to Mrs. Malathi Jagabandhu and Miss Jayanthi Rangan at 6:30 p.m.

S.K. Sundaram and S.K. Mohan stayed the night with us.

7 April 1978—Friday

My father's seventy-fourth birthday.

My eczema is healing well. Scar tissue is forming again.

9 April 1978—Sunday

K. Vevekananthan, preceptor at Kelang in Malaysia, and his wife Kamala have arrived from Kuala Lumpur last night. They came to our place at around 8:30 a.m. and stayed for lunch. At 3:00 p.m. I took them to their hotel, had them check out, and brought them back home to stay with us.

11 April 1978—Tuesday

Vevekananthan conducted the morning group meditation at 7:00 a.m. Nine abhyasis present.

Vevek and Kamala left for Bombay by IAC at 2:15 p.m. I have telephoned Dr. A.B. Jajodia yesterday to meet them on arrival, and to look after them while they are in Bombay. Vevek kindly carried fifty copies *Voice Real II* for Bombay!

14 April 1978—Friday

Accompanied by S. Sadasivam and S.K. Mohan, I left for Bangalore at 7:35 a.m. by the Brindavan Express. Kothand was also on this train, travelling Ist class. We arrived at Bangalore forty minutes late. We carried 180 copies of *Voice Real II* with us for Bangalore.

5:00 to 8:00 p.m.—Meeting at the ashram regarding arrangements for Master's birthday celebration. S.A. Sarnad has come from Gulbarga. Jahagirdar, B.K. Rajagopal, B.D. Pai, K.R. Kumar, all were present. Registrations have already come in from centres all over India—and the number of intending abhyasi-visitors has already crossed 1,100. Advertisement income so far received has crossed Rs. 1.2 lakhs! The arrangements are all well made and everything is proceeding smoothly.

At 8:00 p.m., Sundaram and his wife, Sadasivam, Mohan and I went to Indira Nagar to spend the night at Kothand's house.

During the day I had a confidential discussion alone with Br. Sarnad. Master has a great deal of confidence in, and affection for him. Our discussion was about the growing indiscipline in the ranks of the Mission, misbehaviour of preceptors, mutual rivalries and jealousies among preceptors, gurudom, et cetera, et cetera. I wanted Sarnad to consider whether we could have a closed door meeting of initiated disciples of the Mission when Master comes here later this month. How to keep such a meeting confidential will be the major problem. Initiation is something which cannot be, indeed must not be, talked about. Sarnad agreed to consult Br. Raghavendra Rao by writing to him.

15 April 1978—Saturday

A bad dream around 4:00 a.m.: Kothand and I are somewhere near what appears to be the head office of TTK & Co. Kothand suddenly tells me, "Jaggu says that I am now in charge of the Industrial Products Division of TTK & Co." I am greatly upset by what he says, since it means that he will supersede me. I decide to resign from the company forthwith. Next scene: Seena's two children, surprisingly one male and one female (though in real life both his children are boys!) are mixing dough for baking something. Suddenly I get a telex message saying that Seena and his wife Kombli have both been killed in an explosion. I weep bitterly because not only have I lost my youngest brother, now I can't resign my job with TTK & Co. since Seena's children will be my responsibility. End.

I was upset by this dream. My brothers don't feature so much in my dreams, and rarer still is the appearance of their wives. The first half of the dream seems to indicate that there is still some jealousy remaining in me where Kothand is concerned. I was quite jealous when he was appointed to T.T. Pvt. Ltd. on a salary nearly twice what I was getting with better perquisites, et cetera—even though it was I who got him the job and all that he asked for! There is no question of my being superseded **now**. He went far above me the day his terms were agreed to by my boss, T.T. Narasimhan. So the dream—rather my subconscious—seems to say that I am still having some jealousy in me. God forbid that this be true! If there is any left, I earnestly pray to Master to remove it.

Went back to Sundaram's place at Banashankari in the afternoon.

7:00 p.m.—Conducted group satsangh in the ashram. It was a forty minute sitting with over fifty abhyasis present. The general opinion was that the first ten minutes, and the last fifteen minutes of the sitting were very good.

Kothand, Indira and Sudarshan stay with us tonight at Sundaram's house. B.M. Heble, Dr. S.B. Shyam Rao and Gunde Rao are all here in Banglore—all staying with us at Sundaram's house! Long talk with all of them, and finally to bed at 1:00 a.m.

16 April 1978—Sunday

8:15 a.m.—Took the morning satsangh at the ashram. Over fifty were present. A very good, quiet, deep sitting lasting thirty-five minutes.

This was followed by a one hour meeting of the Celebration Committee in which Sarnad, Jahagirdar, Dr. Shyam Rao, Heble, L.S. Hegde, Gunde Rao, all participated. After this they all came to Sundaram's house for breakfast. At 10:00 a.m. Kothand, Indira and Sudarshan left for Indira Nagar taking Jahagirdar with them. Sarnad also went with them, to be dropped off at Lalbaug. Gunde Rao, Heble and Dr. Shyam Rao stayed to lunch with us. Then Heble dropped us at the Bangalore City station at 1:00 p.m.

Sadasivam, Mohan and I left for Madras by the Brindavan Express—thirty minutes late at 2:25 p.m. We arrived at Madras at 7:45 p.m., forty-five minutes behind schedule. It was a fatiguing journey, hot and dusty all the way. Sadasivam left for Vriddhachalam from Madras Central by train.

17 April 1978—Monday

My 'allergic dermatitis' (weeping eczema) on the upper side of both my feet is suddenly worse today. This has been there for nearly a year now—and no cure is in sight!

19 April 1978—Wednesday

The eczema on my feet is very very bad. It is worse than ever before. It is oozing continuously, producing small rivulets of clear fluid flowing down my feet all the time. The skin on the upper side of both my feet, the area of eczema has become enlarged, and the surface colour is an angry red. Dr. G.S. Sundararajan has put me on intensive course of drugs and ordered a week's rest at home.

25 April 1978—Tuesday

Appa left for Bangalore by the Brindavan Express to attend Master's birthday celebrations.

26 April 1978—Wednesday

6:30 p.m.—Conducted group satsangh. Ten abhyasis were present. Two abhyasis said they felt very disturbed, and had even experienced nausea. I had tried to do deep cleaning!

27 April 1978—Thursday (Bangalore)

S. Sadasivam arrived at about 7:00 a.m. from Vriddhachalam. Sulochana, Jagan (my brother-in-law), Sadasivam, Sundaram's two children, Satish and Savita and I left by car for Bangalore at 8:20 a.m. We developed some radiator problem while passing the *ghat* section beyond Chittoor. Later we found that the rubber of the radiator hose had perished. We reached Bangalore, Indira Nagar, at 3:30 p.m. We had tea, rested a while, and then left for the airport at 6:00 p.m.

Rev. Master, accompanied by A.H. Krishna, as also Vevekananthan and Kamala of Kelang, Malaysia, arrived at 7:10 p.m.—just ten minutes late, from Delhi. Master is well, but looked weak and tired. We took Master straight to Sundaram's house in Banashankari Stage II, where he will stay during this visit, stayed there till 10:30 p.m. and then I came back to Indira Nagar to Kothand's house for the night. Sulochana stays on in Sundaram's house to help Mrs. Sundaram look after Master.

28 April 1978—Friday

To Banashankari at 7:00 a.m. Work in progress well in hand. An enormous *pandal* has been put up, almost totally covering the ashram land. I shifted to Nagalakshmi Kalyana Mandap—a stone's throw from both our ashram and Sundaram's house. Abhyasis from Bombay, Delhi, Tinsukia, et cetera, arrived batch by batch till after midnight. Very heavy rain from 10:30 p.m. to 1:30 a.m. Received Sarvesh and family at 1:00 a.m. and then went to bed.

29 April 1978—Saturday

Busy the whole day. Hardly any time to see Master at Sundaram's house. Went there at 8:00 a.m. but he was in the bathroom, and so couldn't see him. Saw him after dinner at about 10:00 p.m. but he was already in bed, though awake, and so I just said 'hello' and came away.

Fatigued, with a great deal of running around all day—it is hot here too!

30 April 1978—Sunday

Today is the eightieth birthday of our Beloved Babuji Maharaj. Since I was on duty, being in overall charge, I couldn't participate except by general supervision.

The *pandal* was enormous, enough to seat 2,000 at a pinch! At the back, along the wall of our small ashram and facing east, a dais had been put up, tastefully decorated. Master's seat was on this dais. He came there at 8:00 a.m.

8:15 a.m.—Master conducted group satsangh. The main *pandal* on Mission land seated 1,180. To the east of it the road had been covered, and beyond that chairs were placed to seat another 200. All this accommodation had been filled up! I estimate the total crowd gathered here, including children and invitees, at 2,500.

Master offered *prasad* at 9:00 a.m., after which my father released the special souvenir brought out to commemorate this auspicious and joyful occasion.

After this, S.A. Sarnad released our new publication, *Voice Real*, Volume II. This was followed by a speech by K. Vevekananthan of Kelang, after which others spoke. The programme lasted till 11:30 a.m. Master left after a couple of speeches, and went home to rest.

6:30 p.m.—Evening satsangh was conducted by S.A. Sarnad as per Master's instructions. It was a festival day in every sense of the term.

1 May 1978—Monday

8:15 a.m.—Babuji conducted satsangh in the *pandal*. Superb sitting. After that I gave my concluding address, as usual, lasting twenty-five minutes. The birthday celebrations were formally brought to a close with this.

After this I took Master to Nagalakshmi Kalyana Mandap which had been the 'dining area' for all the abhyasis during this *utsav*. Our kitchen volunteers had been on their toes from literally 4:00 a.m. of one day to 1:00 a.m. of the next! Master sat here for twenty minutes and gave all the assembled volunteers a sitting. I took Master to Sundaram's house, and then went to the ashram for a final round. After this I went back to Sundaram's house, took leave of Master, collected my group, and drove to Kothand's place in Indira Nagar for lunch. After lunch, we left by car—old faithful MDR 5952—for Madras, arriving Madras at 5:30 p.m.

Appa, Dr. and Mrs. Jajodia, and our Madras group of abhyasis arrived by the Brindavan Express half an hour late at around 7:35 p.m. Dr. and Mrs. Jajodia will stay with us till 8 May 1978 when they return to Bombay.

2 May 1978—Tuesday

Jean Francois Mincet and wife Marie, both of France, arrived.

Rev. Master, accompanied by M.D. Jahagirdar and Shri Ramanbhai Desai and Mrs. Desai of Bombay, arrived from Bangalore by air at 16:35. We met him on arrival, and Master kindly agreed to inspect the proposed ashram site at Kotturpuram on his way home. Master liked the plot very much and approved of the selection. Kothand also flew in with Master—a last minute decision of his, according to him!! Master went home to Besant Nagar, and after a short rest came over to 'Gayathri'. He stayed for about an hour and went back home.

Both my feet have gone bad. The eczema is awful. I started having fever at night.

3 May 1978—Wednesday

Took homoeopathic medicine. There was instant aggravation, forcing me to go to bed.

Dr. Jajodia—who, with his wife is staying with us, and who has been joined here by Mr. and Mrs. Ramanbhai Desai—was taken ill at 8:00 a.m. He complained of pain along the sternum and was sweating profusely. Dr. G.S. Sundararajan was called in for consultation. He suspected heart trouble of a mild order, and on his recommendation Dr. Jajodia was admitted into the intensive care ward of nearby H.M. Hospital. He was discharged in the afternoon after a whole series of tests and observations—much to the relief of all of us. I could not go to see Master, being bedridden myself.

4 May 1978—Thursday

Tests conducted on Dr. Jajodia show that there is no heart ailment. He was pronounced normal and free of heart problems, thanks to Master!

5 May 1978—Friday

Still bedridden, with both my feet in a terrible condition. Executed 'agreement to sell' covering the 7.12 ground plot at Kotturpuram. Shri A.C. Muthanna, advocate, and the first Junior of Shri Govind Swaminathan who is the power-of-attorney holder for the owner, Mrs. Kutty Ramaniah, signed for her, while I signed on behalf of the Mission.

6 May 1978—Saturday

I am still bedridden, and have not been able to go to Besant Nagar to see Master even once the last three days. I was almost weeping with sorrow when Master came to our house at 9:30 a.m. in Umesh's car, and stayed with us till 4:30 p.m. We had detailed discussions covering a wide range of Mission matters, and I typed out several letters for his orders/signature, as he wanted to complete everything before leaving for Shahjahanpur.

1) Master decided to revive the Sahaj Marg Research Institute. This Institute was created while Dr. K.C. Varadachari was alive, and it had not got into its real field of activity when Dr. K.C.V. passed away. Therefore it has languished, and the Institute remains only in name. Master wanted to revitalise it, and by his order of today, Dr. V.S.R. Murthy of

Tirupati was appointed Director of the Institute. The Board of the Institute will have eight members in all.

2) Long discussion regarding the President's Council. I had the papers ready for his signature. But Babuji hesitated to sign them, and finally decided not to sign them on this occasion. He said, "Let it be for now. I shall think more about this. People will expect that the President's Council is being formed—and that will be good. I do not wish to sign these papers today. I will have to give more thought to this. But don't tear these papers and throw them away. Keep them with you. When I need them, I shall get them from you."

3) Appointed organizers for Kurnool Dist. and Tadapatri Tq. of AP. I issued the formal appointment letters to G. Krishnamurthy of Kurnool, and Reddy Krishna Murthy of Tadapatri as instructed by Master.

Master granted provisional permission to Prof. K. Kamalanathan and to V.G. Joshi on this trip (not today).

I had heard last night, from someone who had been to see Master and then came to see me, that Shri R. Seshadri has come back into the Mission. He went to see Master yesterday, it appears, and after a closed-door meeting Master smilingly referred to Jahagirdar that, "Seshadri has returned to me." Today when I asked Master about it, he confirmed it. So Mr. Seshadri is back after a four-year jaunt outside the Mission, during which he has been associated with Shri Shankaracharya of Kamakoti Peetam, among an odd assortment of 'swamis' he chose to dally with—but his longest, and perhaps closest, association, if reports are to be believed, has been with Shri Satya Sai Baba of Puttaparthy. He is reported to have been with Satya Sai Baba at Whitefield (near Bangalore) off and on for the past two years! So the prodigal son has returned home after all, an event which even Master had not thought possible, though he had been hoping for it all these years. Lucky for Seshadri, because the last time there was any reference to him, Babuji told me, "See, I have bestowed a great deal of effort upon him, and I don't want to see it all go to waste. I will give him one more chance, but this third chance will be his final chance. If even after this he does not correct himself, then I will have to tell him, 'About turn!'"

Master left for Besant Nagar at 4:30 p.m. I had no rest the whole day, and both my feet were bloody and swollen.

7 May 1978—Sunday

7:30 a.m.—Sunday satsangh as usual at our house. There was a larger gathering than usual because abhyasis had expected that Master would come and conduct the satsangh. Master did not come. I was in bed with fever, with both feet, and hands, too, quite bad. Master came unexpectedly at 9:30 a.m. and took me into his room for a confidential talk. He gave me a lecture for half an hour on complaints about my behaviour, and said, "Perhaps you are becoming stiff. Work cannot be done with harshness. You must try to make those who are against you come towards you by your love. This is what I want." He then told me, "Of course, sometimes action has to be taken, but remember, 'The snake should die but the stick must not be broken.'" (A Hindi proverb.) I replied in all seriousness, "*Saheb!* The stick has broken, but the snake is still alive." I was hurt by this criticism. To my recollection, this is the first time ever that Master has criticised me in this manner. I know I should not feel hurt, but nevertheless I couldn't control my feelings. He asked me, "Was there a quarrel between you and Ramachandra Reddy? He has complained to me that you insulted him and treated him disrespectfully before others." I told him what had happened in detail, as follows, during Basant.

On Basant morning, Ramchandra Reddy of Cuddapah approached me with some Demand Drafts for about Rs. 50,000 or so, to be donated to the Mission, the donors requesting that a room be placed at their disposal, as has been the practice hitherto—the room being identified by a marble slab bearing the donor's name. I told him that all the rooms had been so assigned. No rooms were available. He told me his elder brother Venkatasubba Reddy had said that rooms were available. I said in that case he should ask his brother about it. He smiled and said he would do so, and went away. That night I was busy in my room, with Basant sales accounts, et cetera, on one hand, and abhyasis' railway tickets for their return journey to their respective destinations, et cetera, all spread out before me. It was around 10:00 p.m., bitterly cold, and I was exhausted.

At that busy time both the Reddy brothers walked into my room and wanted to speak to me. I said I was very busy, and requested them to come later or preferably the next morning. They said that may not be convenient, and couldn't I spare them a few minutes now. I regretted not being able to do so. Then Ramachandra Reddy said that the drafts had been brought and the donors were anxious, so what to do. I said I could not answer that question because they had not collected the money after knowing the room position from me. Ramachandra Reddy became excited. He said, "You are always like this. We expect co-operation from you. What do you expect me to do now?" I said, if his elder brother had misled him, what could I do? He began to shout. Then I told Venkatasubba Reddy, "Please take your brother away. He is getting unnecessarily excited and I don't want to lose my temper. So please take him away from this room." Both of them left.

I explained to Master that I had not told Reddy to 'get out of my room' or anything like that—and what I had now told him (Master) was the truth. I said that Ramachandra Reddy was now in Madras, and that if Master so desired he could be called over and Master could conduct an enquiry. Master said, "There is no need for that. I have now understood the matter. But you should take work with love." Then he referred to a similar complaint by Dr. G. Pattabhirami Reddy of Nellore—a trivial misunder-standing arising because of his listening to a third party's report about what I had said about him (Pat-tabhirami Reddy). I gave a gist of the matter to Master. It was apparent that Master had been given garbled and highly spiced reports of both these episodes—alleging all sorts of things against me, as usual.

After this Master said, "I had told some persons that they need not sit in meditation, and that the time thus saved may be given to Mission work. I took this step because such persons were fairly advanced, and the need to meditate no longer existed for them. Now I am finding that their condition is becoming spoilt. Now I want that all abhyasis should sit daily in meditation as prescribed in 'Instructions to Beginners,' whether the person be the Secretary or anyone else." This was a direct hit at me, I being the Secretary of the Mission now. It was also a reversal of his personal instruction—verbal—to me, given in Cleveland (Lakewood) USA in 1972, that I no longer needed to meditate!

I was stunned by Master's personal attack on me. I have not knowingly hurt anyone or insulted anyone. I have always treated the Reddy brothers with affection and regard, considering them to be my elder brothers. One can only blame samskaras for the mental anguish that I felt today.

After this session with me, Master had a closed-door session with my father for half an hour alone. He then left for Besant Nagar at 11:00 a.m.

Kothand and Indira were initiated by Master at around 7:30 a.m. this morning at Besant Nagar in Umesh's house. This was recommended by Jahagirdar when Master was at Bangalore. Master asked for my view. I replied that I considered it premature, and that of the two, Indira was showing signs of superior spiritual condition and devotion. Master did not say anything.

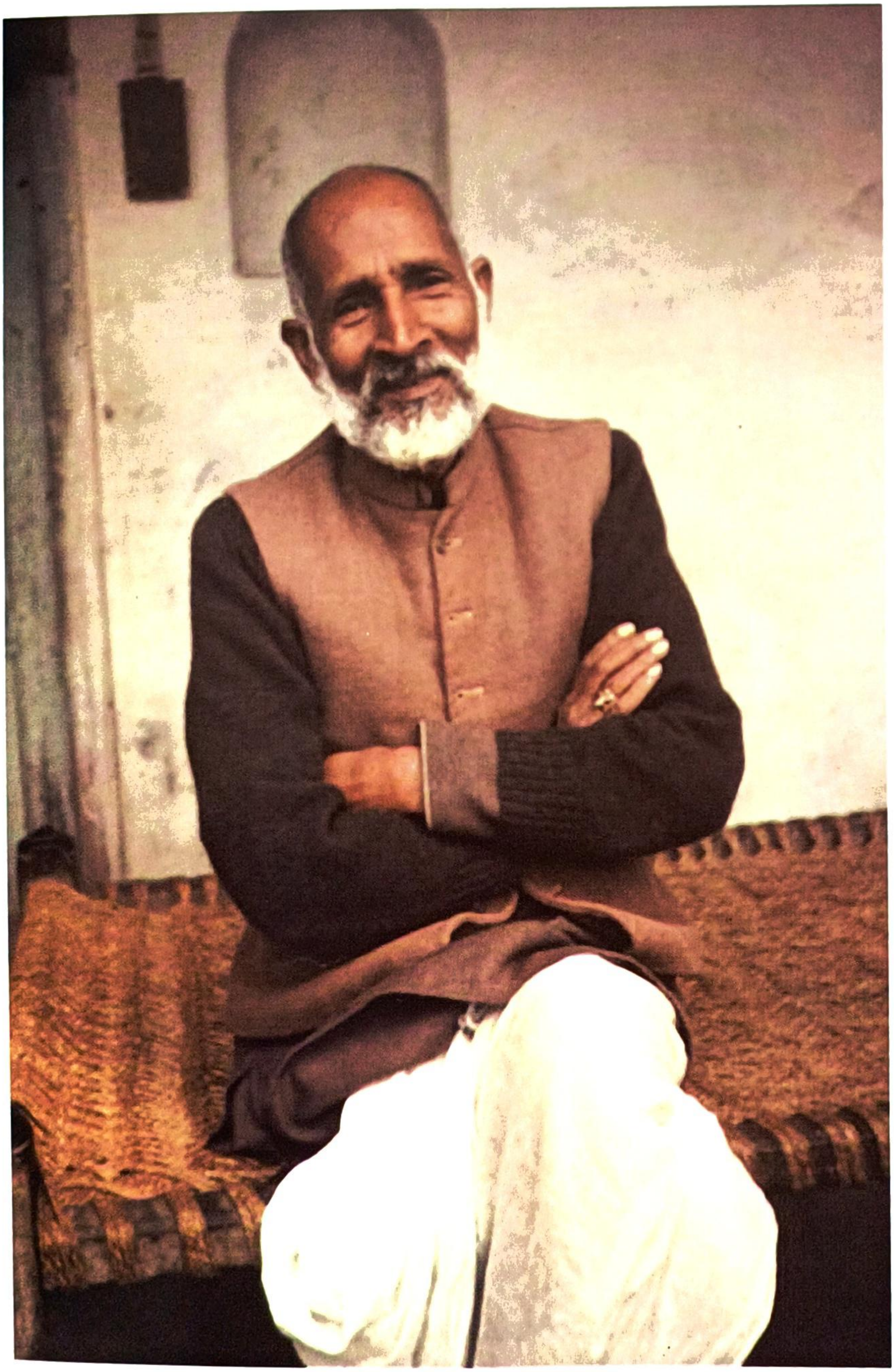
Master also granted provisional permission to Shri Ramanlal Desai of Bombay this morning at 8 a.m.

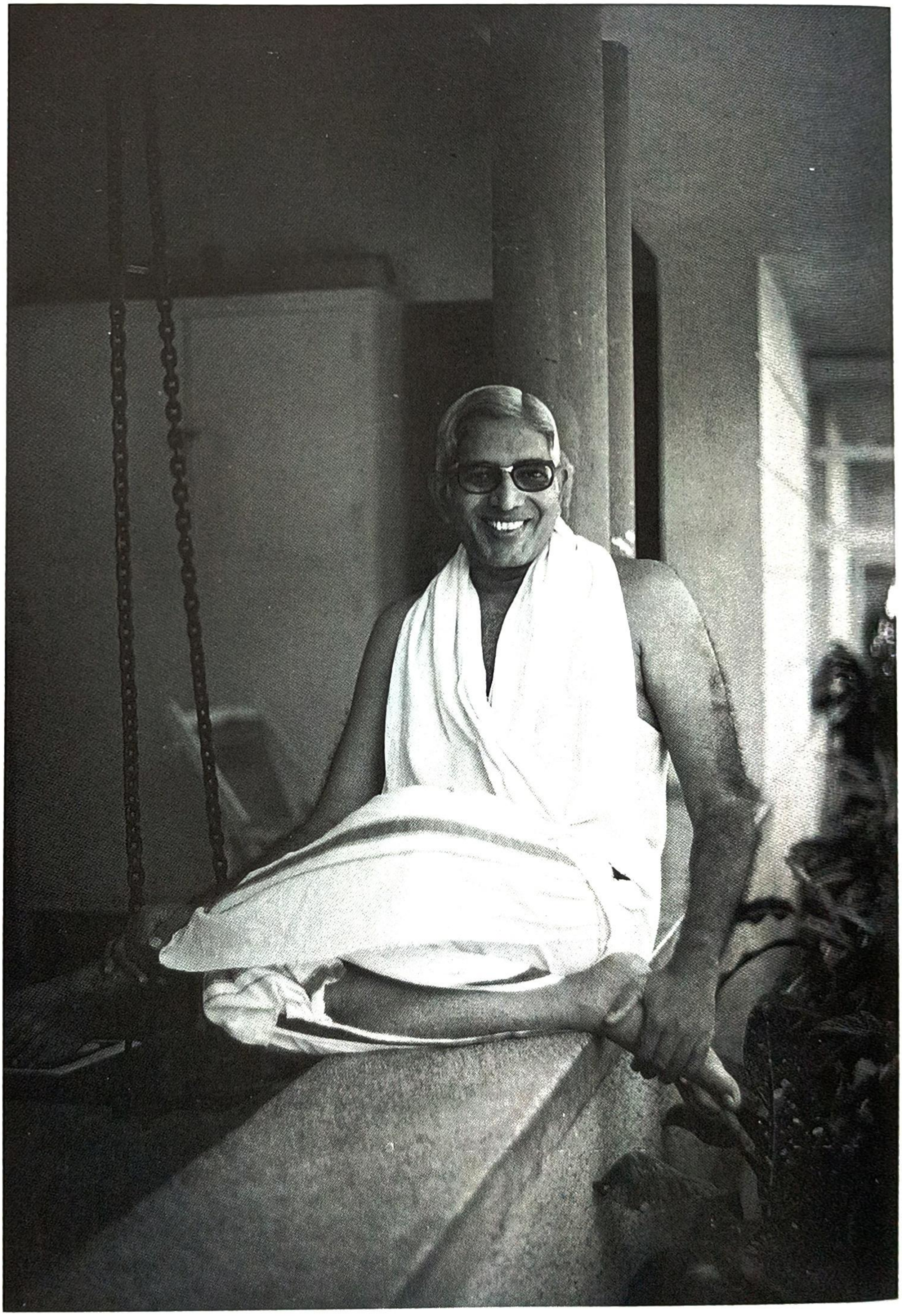
Master left for Delhi by the evening IAC flight at 18:55 p.m., accompanied, if I am rightly informed, by A.H. Krishna. Being sick in body, and now in mind, too, I could not go to the airport to see him off.

8 May 1978—Monday

Appa was miserable. He had been weeping the whole night, and Sulochana told me that the whole of last night Appa was sitting in the meditation room (library) with eyes closed, with tears streaming down his face. Appa told me that Master had told him that his spiritual condition was very bad and that he should therefore not go on Mission work any more without Master's personal permission in writing. Appa told me that Master had also commented on his morals! Master told Appa that he had to build up character and integrity. A final criticism was that Appa lacks hospitality! Poor Appa, he was miserable the whole day, and spoke to no one.

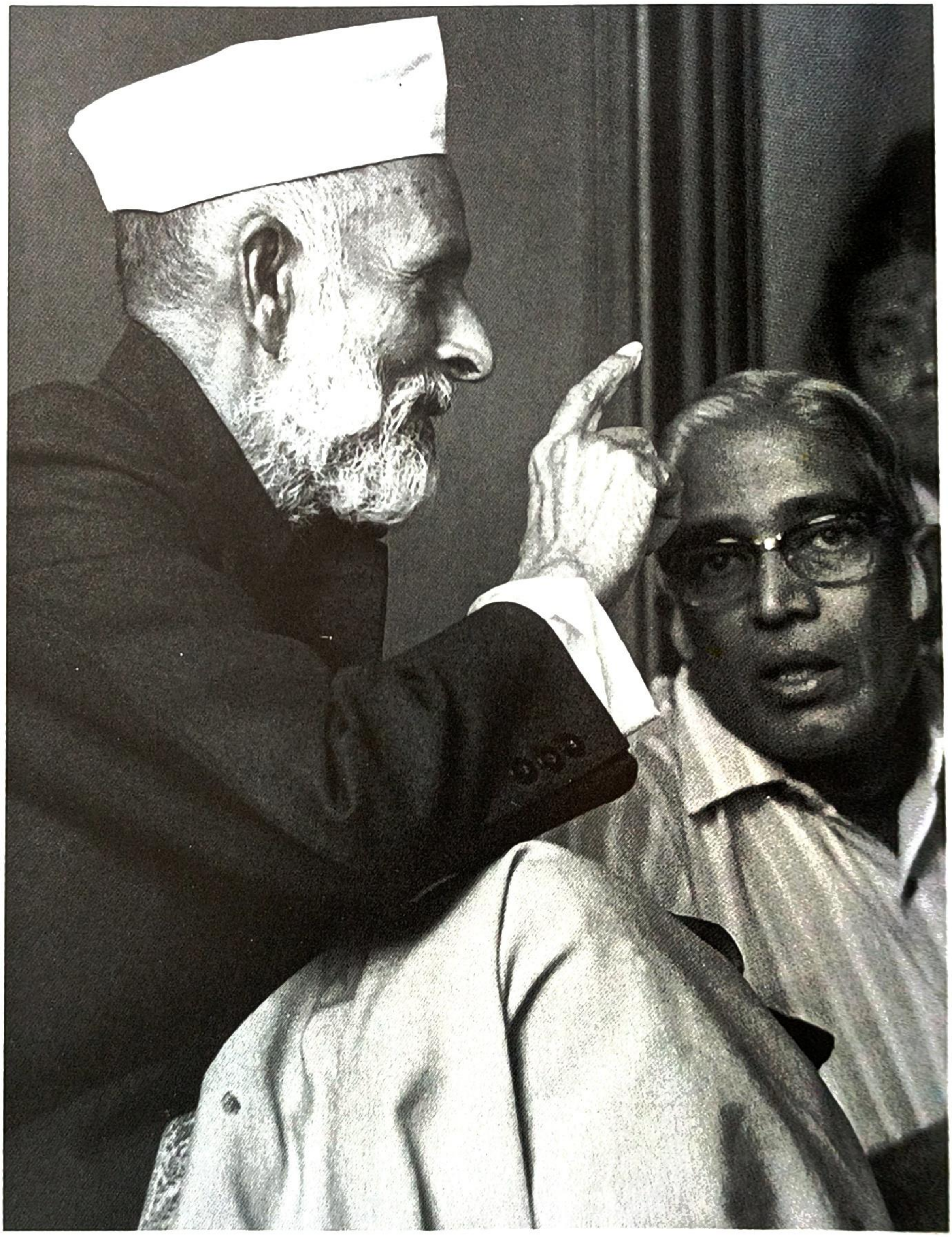
Jean Francois Mincet and his wife left for Delhi at 7:10 a.m. by the Tamil Nadu Express. Dr. and Mrs. Jajodia left for Bombay by the Dadar Express at 9:15 a.m. Mr. Ramanbhai Desai and his wife left for Bombay by IAC flight 172 at 14:35 hours. K. Radhakrishna left for Chittoor at 4:00 p.m. Kothand and family left at 10:30 a.m. by car for Bangalore. All of them had been staying with us at 'Gayathri' for the last one week. The house suddenly became empty, and there was a feeling of loneliness, to which our spirit of desolation resulting out of Master's personal talks with Appa and me yesterday added more misery. Sulochana was miserable because of our misery. Anyway, all that Master tells us is for our good, and I have to act as per his advice and orders.



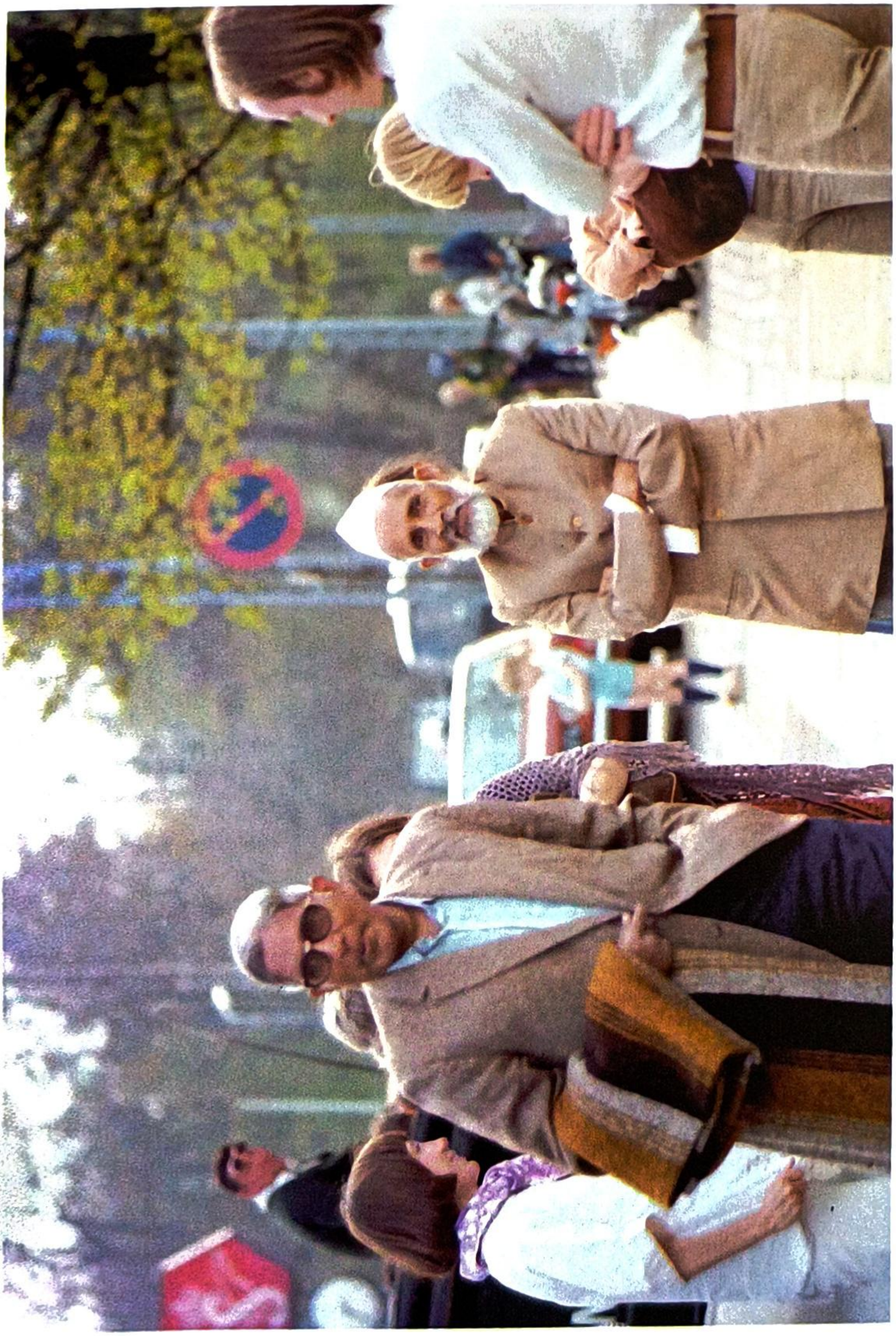


The author on the verandah of 'Gayathri', his home
January, 1978

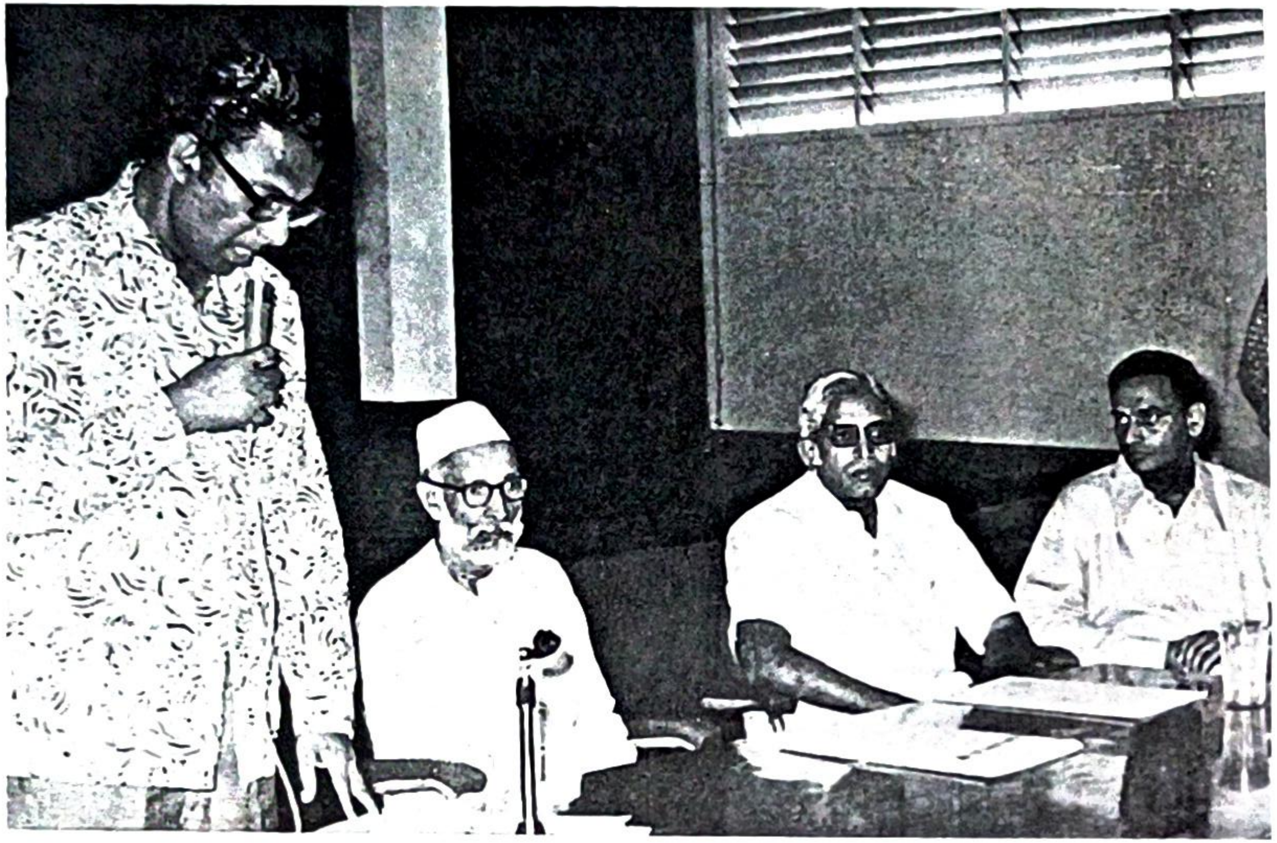
Chariji at 'Gayathri' greeting abhyasis



Munich, May 1980

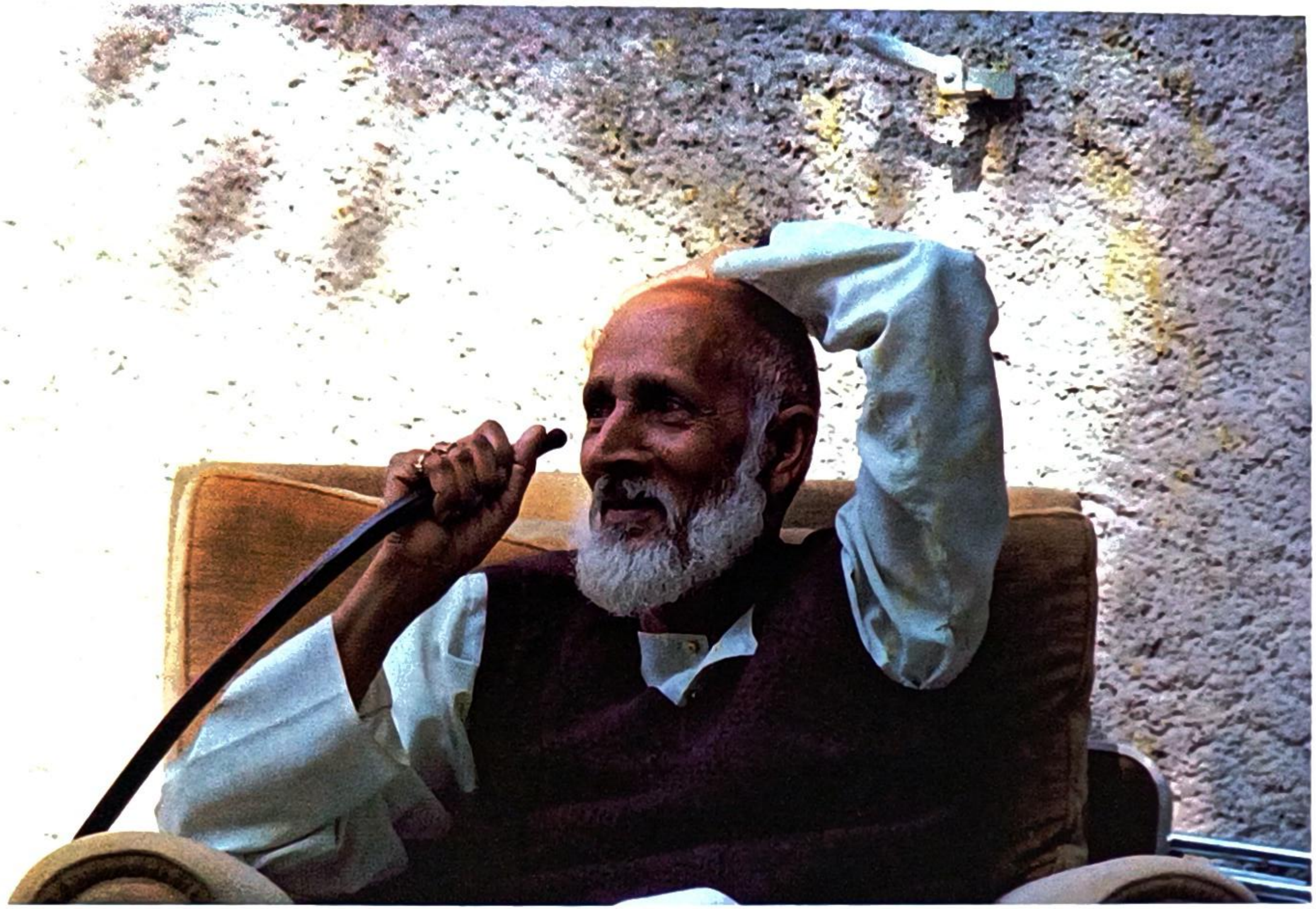


Basant Panchami
Shahjahanpur, February 1978

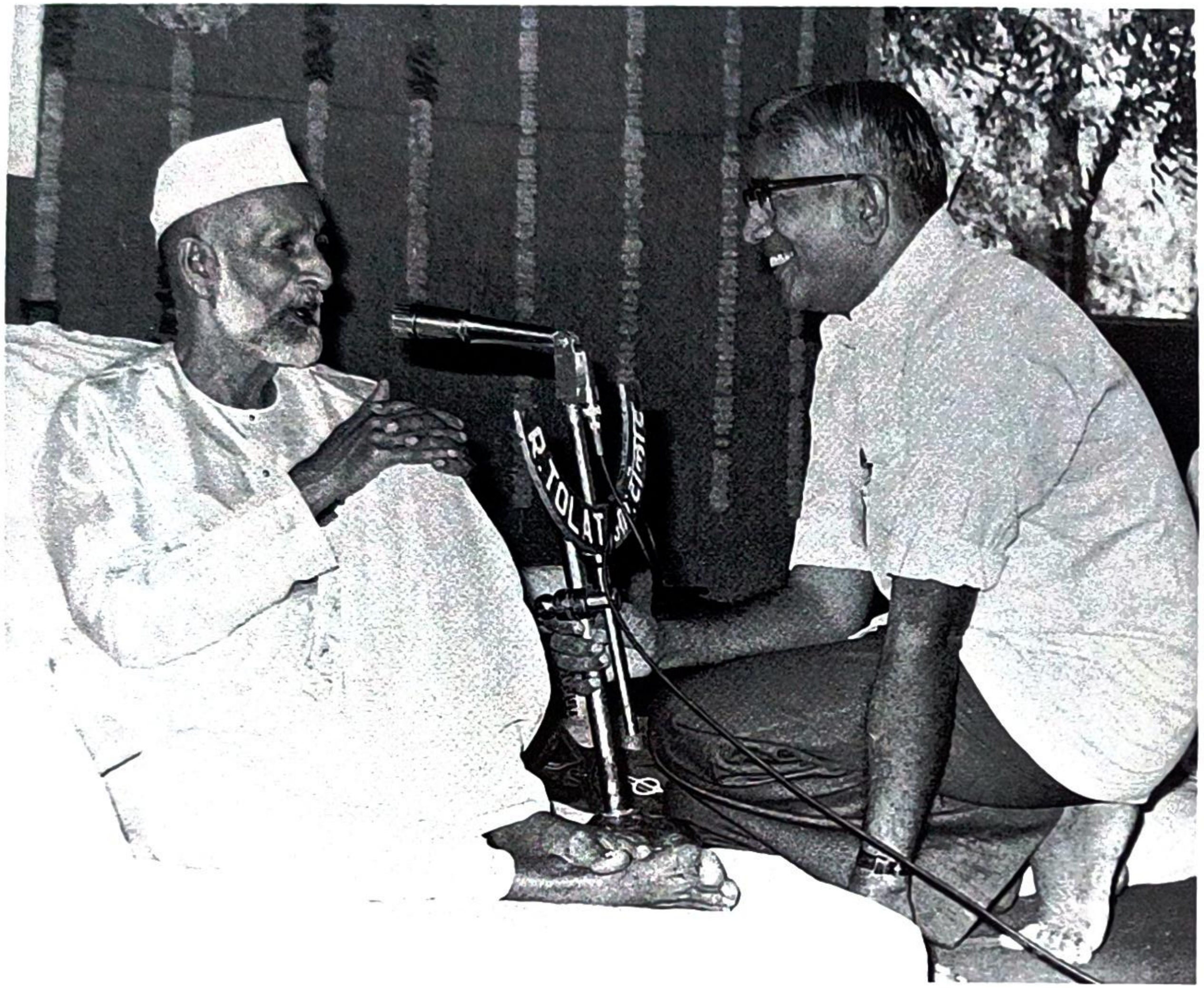


K. Vaithilingam, Babuji, Chariji and K.V. Reddy
Malaysia, April 1977

Copenhagen, 1980



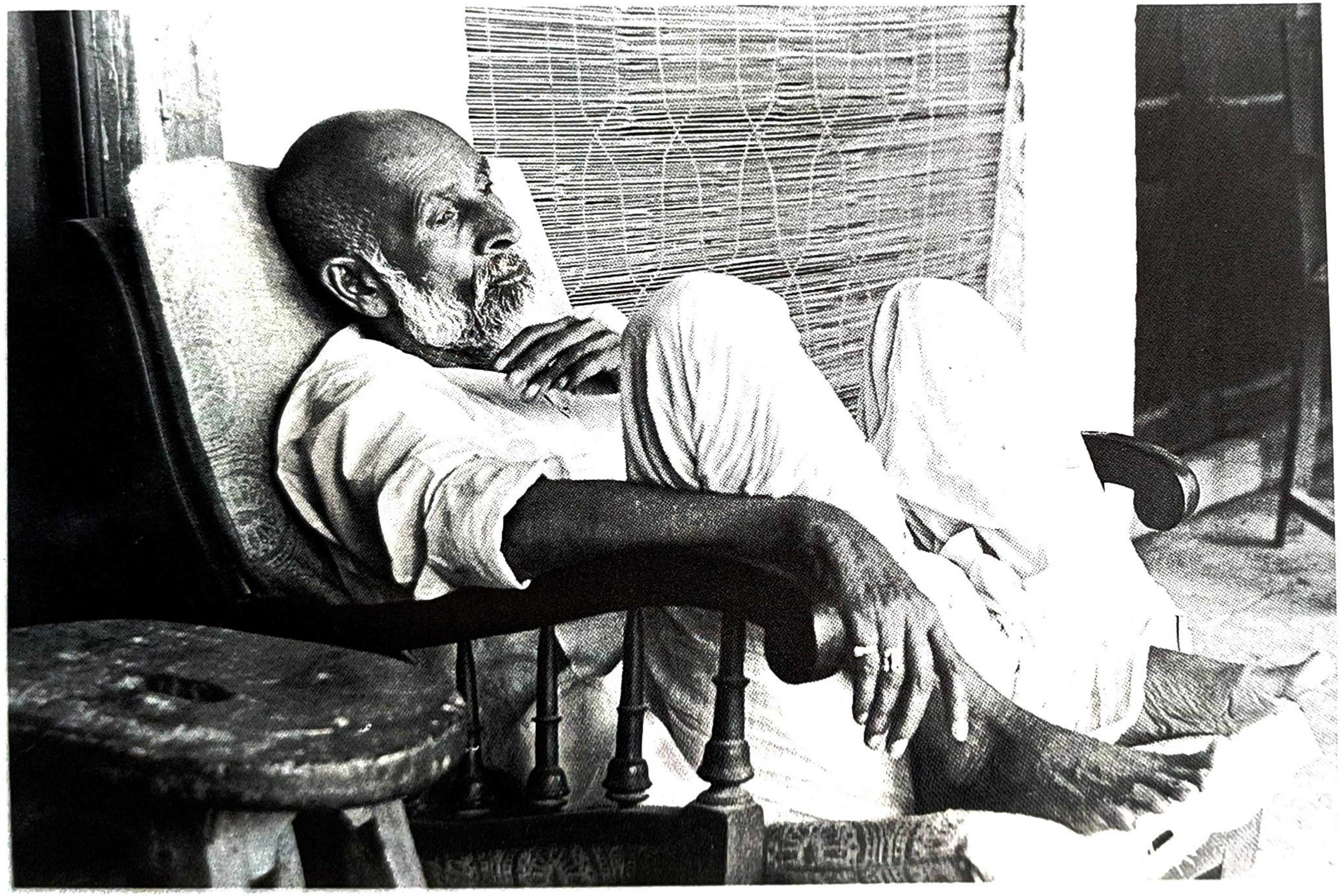
Babuji and Sister Kasturi



Ahmedabad, April 30, 1979

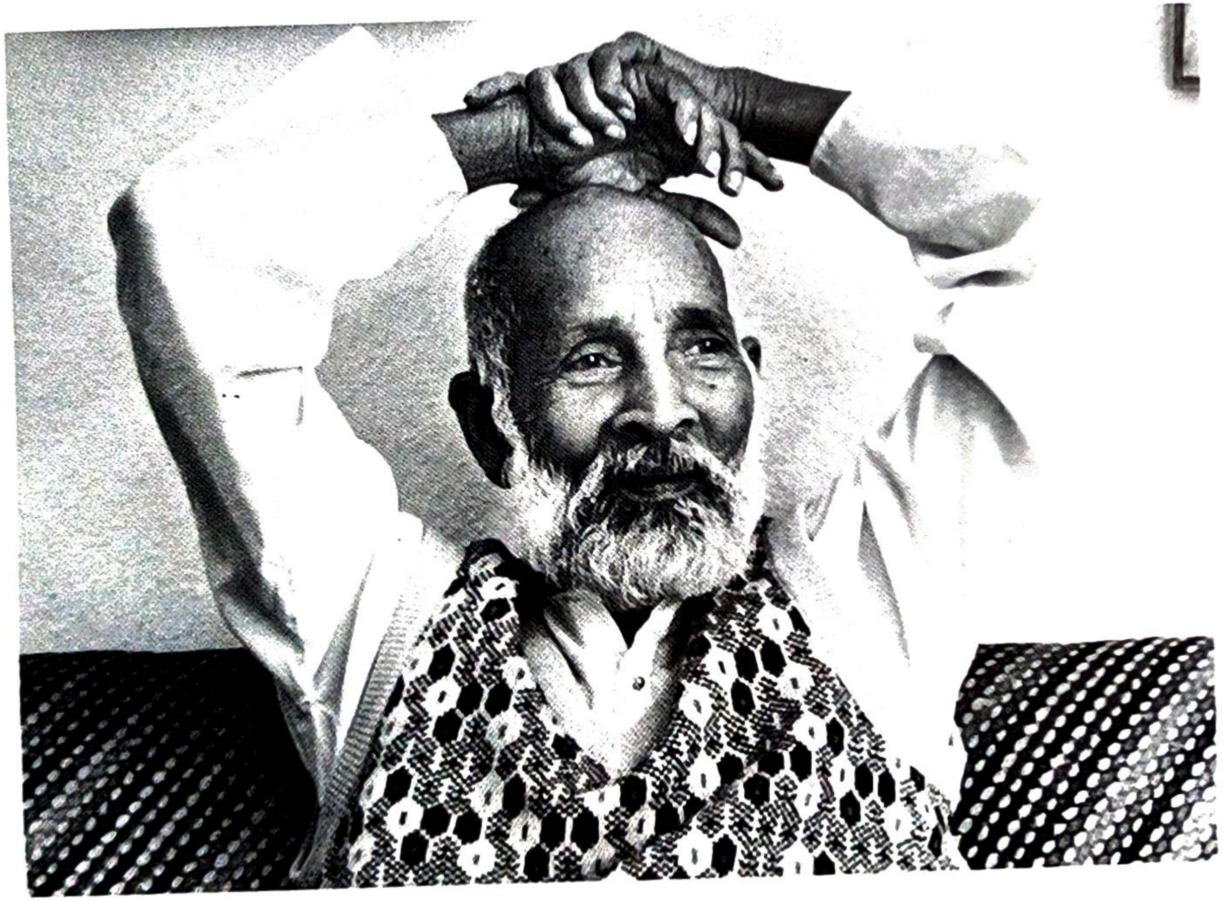
Munich, May 1980

Munich, May 1980



Shajahanpur, 1977

Babuji and Gunde Rao



Munich, May 1980

10 May 1978—Wednesday

Appa has been miserable ever since his in-camera session with Master on 7 May. It seems to have worked havoc in him. Today he wrote to Master, formally tendering his resignation from the posts of:

1) Editor *Sahaj Marg* English section;

2) Organiser of the Mission in Tamil Nadu State;

3) Organiser for Kavali and Nellore centres of Andhra;

4) Preceptor of the Mission;

5) Preceptor-in-charge of overseas centres.

I tried my best to dissuade him from taking this drastic step as: 1) it was not the proper thing to do, 2) it could be misconstrued as showing a rebellious nature, and 3) no action should be taken when he was still suffering from the shock administered to him by the Master. I could not persuade my father to tear up his letter to Master, and much to my eternal regret, it was posted.

14 May 1978—Sunday

K. Vevekananthan of Kelang and his wife Kamala arrived late at night at 11:00 p.m. from Sri Lanka, via Tiruchi, after we all had gone back to bed. We got up to let them in and spent an hour with them before going to bed at midnight.

15 May 1978—Monday

My feet are better, but cannot tolerate even the contact with cloth. I am still on leave.

17 May 1978—Wednesday

Vevekananthan and Kamala left for Kuala Lumpur by Air India at 8:10 a.m. Sulochana and I saw them off at the airport.

19 May 1978—Friday

S.K. Sundaram and his wife came at around 6:00 p.m., and left after dinner at 9:30 p.m. In between I gave them a sitting.

21 May 1978—Sunday

7:30 a.m.—Satsangh conducted by my father. Poor attendance. There is a persistent rumour that many abhyasis go to late Shri Vira Raghavan's house and sit in meditation before his empty chair, and claim that they receive transmission from the departed soul!!

My feet are very much better—the eczema is drying up but inflammation persists, and there are also spots of intense pain. There seems to be accumulation of fluid under the skin at such spots. In general I am very much better—no fever since Master left, and hands free of trouble.

22 May 1978—Monday

Resumed duty.

I received a copy of Master's letter to my father, accepting my father's resignation from:

1) Organiser of the Mission in Tamil Nadu;

2) Organiser for Kavali and Nellore;

3) Preceptor-in-charge of overseas centres of the Mission.

Master has instructed my father to continue as editor of the English section of *Sahaj Marg* until other arrangements are made.

Master has also asked my father to continue to work as a preceptor **at home**, giving sittings to those who come to him.

Master has asked me to suggest names of persons I consider suitable for the posts of editor, and of preceptor-in-charge of the overseas centres of the Mission.

23 May 1978—Tuesday

Wrote to Master suggesting the names of Sarnad, Dr. Jajodia, Dr. Chandrika Prasad, and Shri Suresh Chandra for consideration for appointment as editor of the English section of our *Patrika*.

I also suggested abolishing the post of preceptor-in-charge of overseas centres, and suggested that the post of organiser at Kavali and Nellore be left vacant for the time being. I recommended the same thing regarding the post of organiser for Tamil Nadu state.

24 May 1978—Wednesday

M.D. Jahagirdar, B.G. Janardhan, B.K. Rajagopal, K.R. Kumar and V. Venugopal Gupta all arrived from Bangalore at 5:30 a.m. by the Mail and came to 'Gayathri'. They are here to discuss further construction and completion of the Bangalore ashram. We held formal discussions from 10:00 a.m. to noon. They have a surplus of about Rs. 2.9 lakhs left over from Master's birthday celebrations. They need a minimum of Rs. 3.5 lakhs to complete the ashram. I authorized construction to proceed on the understanding that they can use the available Rs. 2.9 lakhs, and raise the balance Rs. 60,000 or so locally, i.e., they should not expect funds from H.O. They agreed to this—and left happily by the Night Mail for Bangalore.

S.B. Narayanaswamy, S.P. Loknath and Ananda Swaroop of Jamshedpur all came, had dinner with us and the Bangalore group.

26 May 1978—Friday (Madurai)

Left Madras at 7:00 a.m. by car, accompanied by S.K. Mohan, and S.P. Loknath of ITPT, and arrived Vriddhachalam at 10:30, spent twenty minutes at S. Sadasivam's house (47, Double St.), and then went on to Karuveppilankurichi—six miles away—to meet Sadasivam at his bank. Spent half an hour there and went on to Trichy, arriving Trichy at 1:30 p.m. Had lunch at Hotel Sangam and left Trichy at 3:00 p.m., arriving Madurai, Valamjee Mansion at 5:30 p.m.

7:00 p.m.—Conducted satsangh at Palanichami's house at Tallakulam. Twenty abhyasis present, including preceptors J.R. Doreswamy Iyer and W.H. Srinivasan. Half an hour transmission.

27 May 1978—Saturday (Virudhunagar)

Whole day at Virudhunagar on company work.

28 May 1978—Sunday (Madurai)

7:30 a.m.—Conducted group satsangh at Madurai Centre. About seventy abhyasis present. Transmitted forty-five minutes. Good sitting.

6:30 p.m.—A group of eight abhyasis came to Valamjee Mansion and had a group sitting.

30 May 1978—Tuesday

At Virudhunagar on company work till 4:00 p.m. Left for Rajapalayam at 4:00 p.m., arriving there 5:15 p.m.

5:30 to 6:15 p.m.—Group satsangh at Rajapalayam Centre. Only about ten local abhyasis were present. B. Ramachandran, R. Varadhan and S.P. Loknath, all of ITPT Virudhunagar, and S.K. Mohan, were also present. After satsangh we drove back to Virudhunagar, had dinner in B. Ramachandra's house and left at 9:00 p.m., reaching Madurai at 10:00 p.m.

1 June 1978—Thursday

To Virudhunagar at 8:00 a.m. on company work, and got back to Madurai at 4:00 p.m.

6:30 p.m.—Group satsangh at Valamjee Mansion. About twenty abhyasis came, including Shri Thasma Swamy, J.R. Doreswamy Iyer.

Mohan and I had dinner at JRD's residence. Shri P. Palaniappan was also invited.

JRD was a bit withdrawn—and when I asked him why he was so different today, he blurted out that M.D. Jahagirdar had behaved very badly with all during Master's birthday celebrations at Bangalore. He said, "He was very rude with everyone, and very arrogant. He was using filthy policeman's language. It was noticed by some outsiders also. Many are very unhappy with Br. Jahagirdar."

2 June 1978—Friday (Thanjavur)

My company vehicle MDR 5952 having been handed over to TVS for some work, Mohan and I left by another company vehicle TNR 1569 at 8:30 a.m. and reached Thanjavur at 11:30 a.m. Busy with company work.

3:00 p.m.—Shri B.M. Sundaram came to see us at the T.T.D.C. Travellers' Bungalow and had an individual sitting. Then we all went to his residence.

7:00 p.m.—Group satsangh—seven persons present—half hour sitting. After this I gave first sitting to B.M. Sundaram's eldest daughter Sow. S. Balachandra. Got back to the Travellers' Bungalow at 10:00 p.m. Restless night—not much sleep. Don't know why.

3 June 1978—Saturday

From 6:30 a.m., the following persons had individual sittings at the TTDC Travellers' Bungalow: 1) Mr. & Mrs. Asokan; 2) Shri Ganesh Iyer, Parcel Clerk S. Rly.; 3) Ganesh Iyer's sons Mani and Balaji; 4) B.M. Sundaram; 5) Sivaramakrishnan of SBI.

Then went to B.M. Sundaram's residence for breakfast, after which: second sitting for Sundaram's daughter Bala; individual sitting for Sundaram's wife, Mrs. Leela Sundaram; sitting for Mr. and Mrs. Muthuswamy; and finally a sitting for Mannargudi abhyasis who had come half an hour earlier.

Left Thanjavur 11:30 a.m. by car with Mohan and arrived at Trichy at 1:00 p.m. (Ashok Bhavan, Room No. 63).

K. Subramaniam, local preceptor, came and stayed with us for one hour from 1:00 p.m.

5:30 p.m.—Shri S. Raju and nine others of the Trichy Centre came—I spoke to them till 7:00

p.m. S. Sadasivam also arrived by bus at 5:00 p.m. from Vriddhachalam.

7:00 p.m.—Group satsangh with assembled abhyasis (twelve) for forty minutes.

4 June 1978—Sunday (Trichy)

To Thillai Nagar at 7:00 a.m. to offer condolences to Capt. T.N. Ramaswamy, preceptor-in-charge of Trichy Centre, on the recent loss of his father.

7:30 to 8:10 a.m.—Group satsangh at Trichy Centre. Very good sitting. Twenty-four abhyasis present. Spoke for half an hour in Tamil. Left Trichy at 9:30 a.m. by car with Mohan and Sadasivam. Arrived Vriddhachalam at 11:30. Had lunch at Sadasivam's house, left him there, and proceeded to Madras, arriving home at 5:00 p.m.

11 June 1978—Sunday

Mr. A.H. Krishna came for a sitting and stayed for three hours. We spoke of the possibility of the Mission getting Blanket Exemption for income tax purposes under Sec. 10 (23) C(5) or C(4). He has asked me to meet his cousin (mother's sister's son) Shri S. Subramanian, Branch Manager of Vijaya Bank at Trichy next Sunday to discuss this, as he can help us to secure such exemption.

15 June 1978—Thursday (Kodaikanal)

I am at Kodaikanal since the morning of Wednesday, 14 June. This morning between 2:00 a.m. and 6:00 a.m. I had a dream: I am trimming Master's beard and am in the final stage of the job, shaving the skin on the neck, below the jaw line. Suddenly and abruptly Master lowers his head, his chin strikes my hand, and I nick the skin. He blames me for it. I tell him that if he had remained still my hand wouldn't have been jerked and I couldn't have nicked his skin. I say it is his mistake. Master smilingly agrees, and says, "Yes, it was my mistake." Then he hugs me and kisses me. End of dream. Is this an answer to my letter to Master of a few days ago? Could be!

17 June 1978—Saturday (Trichy)

Left Kodaikanal by car at 2:30 p.m. and arrived Trichy via Sempatti and Dindigul at 6:15 p.m. S. Sadasivam of Vriddhachalam had come to Trichy twenty-five minutes earlier. Mr. and Mrs. Dasarathan, preceptor K. Subramaniam, Shri A. Krishnamoorthy all came, and we had a sitting at 7:00 p.m.

10:00 p.m.—Shri S. Subramanian of Vijaya Bank, and cousin brother of A.H. Krishna, came to the Ashok Bhavan and we spoke about income tax exemption for the Mission for about one hour.

18 June 1978—Sunday (Trichy)

7:30 to 8:15 a.m.—Conducted group satsangh at Trichy Centre in Thillai Nagar.

8:45 a.m.—Went to Shri S. Subramaniam's residence nearby. Auditor Shri G. Santhanam was present. I spoke to Shri Santhanam till 10:30 a.m. He showed me how he had secured blanket exemption for several organizations, and offered to get this for us. He wanted no fees, only actual travelling expenses!! I have to write to Master for approval to proceed in this matter.

3:30 p.m.—Sitting to teacher K. Mahalingam, Dasarathan, S. Sadasivam and B. Ramachandran

(ITPT). Left Trichy at 4:00 p.m. and arrived Madurai at 6:10 p.m. Went with Sadasivam to call on J.R. Doreswamy Iyer—he was away on tour—then called on Shri Thasmaswamy and came back to Valamjee at 9:00 p.m.

19 June 1978—Monday (Madurai)

Whole day at Virudhunagar on company work. Got back to Madurai at 4:00 p.m.

6:30 p.m.—Gave individual sitting to Sadasivam. I saw Master in his heart. The vision was very distinct and clear. I felt devotion is growing in him. He left for Vriddhachalam at 9:00 p.m.

20 June 1978—Monday

7:00 p.m.—Group satsangh at Valamjee—twenty-six abhyasis present. This was followed by a long group discussion on 'negation'.

21 June 1978—Wednesday

7:00 a.m.—Sitting for Gopal.

Whole day at Virudhunagar on company work.

4:00 p.m.—Sitting for P. Palaniappan.

Left at 19:15 hours with B. Ramachandran by Pandyan Express for Madras.

28 June 1978—Wednesday

5:40 p.m.—Individual sitting for Shri M. Venkatasubbiah of Yerraguntla, followed by a sitting for Mr. Pulla Reddy.

29 June 1978—Thursday

5:30 p.m.—Sitting for Shri M. Venkatasubbiah of Yerraguntla and Shri Pulla Reddy of Alladupalli (six miles from Yerraguntla).

7:30 p.m.—Sitting for M. Ravi Kumar, Rajkumar, Sulochana, Krishna, S.K. Mohan and my cousin K. Rangamani.

30 June 1978—Friday

7:00 a.m.—Sitting for Shri M. Venkatasubbiah of Yerraguntla, Shri Pulla Reddy, Shri M. Ravi Kumar, S.K. Mohan and K. Rangamani.

Appa left for Tiruchirapalli at 9:50 a.m. by the Cholan Express, which runs via Thanjavur.

1 July 1978—Saturday

Shri K. Ramachandra Reddy, Nellore preceptor, came at 7:30 a.m. in response to my request, and left at 9:30 a.m. We discussed the Nellore programme for next Saturday.

2 July 1978—Sunday

7:30 a.m.—I conducted group satsangh.

Appa telephoned at 10:00 a.m. from Madurai to say that he has injured his shoulder in the train, en route Trichy on Friday itself—the day he left Madras—at Chingleput, thirty-two miles from Madras! He should have come back home, a mere one hour journey from Chingleput, but has chosen instead to go on to Madurai.

3 July 1978—Monday

Abhyasi brother S. Sankar (of ITPT) married today. Attended his wedding.

4 July 1978—Tuesday

Appa reported unwell and bedridden at Madurai. S.P. Loknath arranged for x-ray, and confirmed that there is no fracture. Under care of Dr. Sabapathy, an abhyasi.

6 July 1978—Thursday

7:00 a.m.—Individual sitting for S. Muthiah. Considerable cleaning is necessary. Grossness of heavy nature.

8 July 1978—Saturday (Nellore)

Left by car at 1:40 p.m. for Nellore, 105 miles north of Madras. Brothers S.K. Mohan and S.P. Narasimha accompanied me. Hot, dusty and tiring. The road quite bad, very considerably worse than when I last went this way, I can't remember when. The road condition was awfully bad particularly between Sulurpet and Gudur. We reached Nellore at 5:20 p.m., a one hundred mile road journey having taken us three hours forty minutes!

This is my first visit to the Nellore Centre. Shri K. Ramachandra Reddy, preceptor-in-charge, welcomed us on arrival at the Hotel Anurag, where we are to stay. We checked in, had a bath, and then went to the preceptor's residence at 6:15 p.m. Shri D.S.K. Subramanya Sastri, preceptor-in-charge of the Kavali Centre, had arrived a little earlier with his wife.

7:00 p.m.—Conducted group satsangh. Sitting was of fifty-five minutes duration. It was a wonderful sitting, with an atmosphere of tranquillity pervading, and a perceptible stillness. About fifty-two abhyasis were present.

Had dinner there and returned to Hotel Anurag at 10:00 p.m.

9 July 1978—Sunday

Shri K. Ramachandra Reddy, preceptor, Capt. K.K. Moorthy and four other abhyasi brothers came to Hotel Anurag at 6:00 a.m. and had breakfast with us. We all left at 8:00 a.m. for the preceptor's house.

9:00 a.m.—I conducted group satsangh. It was a thirty-five minute sitting. The total number present was ninety-one!! Nellore abhyasi strength was eighty-four out of a total of ninety-three registered abhyasis here—a commendable thing, reflecting Shri K. Ramachandra Reddy's ability. The sitting was fantastic.

D.S.K. Subramanya Sastri of Kavali spoke for twenty-five minutes in Telugu, and then I spoke in English for one hour. S.P. Narasimha spoke for five minutes. The final talk was by Shri K. Ramachandra Reddy. The session concluded at 11:30 a.m. After lunch we came back to Hotel Anurag, I with a bad headache. The headache was somewhat relieved by two vomits. We left at 2:00 p.m. for Madras, arriving home at 5:30 p.m. after a hot, dusty and really tiring journey by car.

10 July 1978—Monday

S.P. Loknath telephoned from Virudhunagar to say that Appa, being better, has shifted there from Madurai, and is likely to leave for Madras in the evening.

19 July 1978—Wednesday

Arrived Virudhunagar by Quilon Mail from Madras. Whole day on ITPT work.

7:00 p.m.—Group satsangh at Madurai Centre—forty present. Very good sitting of fifty minutes—I felt intoxicated!

20 July 1978—Thursday

7:00 a.m.—Individual sitting for N. Sundara Rajan of T.V.S. at Valamjee Mansion. Whole day at Virudhunagar—back to Madurai at 5:30 p.m.

7:00 p.m.—Group satsangh at Valamjee for fifty minutes. About thirty-five present. Good sitting. Spoke to the group till 9:00 p.m.

21 July 1978—Friday

Whole day at Virudhunagar for ITPT Sales Conference.

7:00 p.m.—Conducted group satsangh at Palanichami's residence in Tallakulam. More than forty abhyasis present in that really tiny room, the open terrace also small, also being packed. Excellent sitting. Spoke till 8:30 p.m.

22 July 1978—Saturday

Half day at ITPT, Virudhunagar. Back at Madurai at 2:30 p.m.

7:00 p.m.—Conducted group satsangh at Valamjee Mansion. The sitting lasted forty minutes and was excellent—subtle and tranquil! More than forty abhyasis were present. Spoke till 9:00 p.m.

23 July 1978—Sunday (Madurai)

7:30 a.m.—Conducted the weekly group satsangh at Madurai Centre—forty-five minutes sitting. About seventy-five abhyasis were present. After that I spoke for nearly half an hour in Tamil, and then inspected this centre's accounts.

4:00 p.m.—Individual sitting to preceptor V.J. Chandrasekhar at Valamjee.

Gave a sitting to Shri J.R. Doreswamy Iyer, his son D. Ramaswami, P. Palaniappan. J.R.D. said that this "is one of the best sittings that I have ever had." Left Madurai at 7:15 p.m. by Pandyan Express for Madras.

24 July 1978—Monday

Arrived Madras 6:10 a.m., and home at 6:30 a.m.

Today is my fifty-second birthday. Kothand and family are here to see Appa, who is still unwell and in bed. They left for Bangalore after lunch.

6:30 p.m.—Gave a sitting to S. Muthiah and my wife Sulochana.

I shall no longer enter sittings given by me except to record work done outside Madras. Record of local sittings at Madras will be in my annual diaries. Spiritual readings will be included here.

3 August 1978—Thursday

Dr. S.S. Ramakrishnan, preceptor in Coimbatore, and his sister Anasuya, arrived at Gayathri at 7:00 a.m. They are en route Shahjahanpur. They left at 4:00 p.m. to board the Grand Trunk Express.

4 August 1978—Friday

Shri C. Ramakrishna of Delhi called.

6 August 1978—Sunday

7:30 a.m.—Conducted group satsangh. Sitting was of forty-five minutes duration. It was very deep and nice. The transmission was from the *atma chakra* from 8:00 a.m. onwards. About seventy present.

S.K. Sundaram and his wife Saroja from Bangalore are here.

7 August 1978—Monday

Left at 9:00 a.m. by car for Madurai with my P/A Shri T.S. Rajagopalan. Stopped at Karuveppilankurichi, six miles south of Vriddhachalam, to see abhyasi brother S. Sadasivam at the State Bank of India—halted there from twelve noon to 12:15 and left for Trichy, arriving Trichy at 2:35 p.m. After tiffin we left at 3:30 p.m. and went to Singam-Punari, five miles east of the road via Kattampatti, to see my uncle's wife, Kamali. Reached Madurai at 7:00 p.m.

8 August 1978—Tuesday (Madurai)

7:00 a.m.—Individual sitting for T.S. Rajagopalan.

7:00 p.m.—Took group satsangh at Valamjee—twenty-five persons present. After satsangh I spoke to the assembled group till 9:15 p.m.

9 August 1978—Wednesday

7:00 a.m.—Individual sitting for T.S. Rajagopalan.

7:00 p.m.—Took group satsangh at the Tirunagar sub-centre at W.H. Srinivasan's residence. About twenty were present. It was a forty minute transmission.

10 August 1978—Thursday

7:00 p.m.—Took group satsangh at Valamjee Mansion. Sitting was of forty-five minutes duration. About forty abhyasis were present. It was an excellent sitting. I spoke to the group till 8:30 p.m.

11 August 1978—Friday

7:00 p.m.—Conducted group satsangh at Shri Palanichami's residence in Tallakulam of forty minutes duration. About twenty abhyasis were present. A good sitting, light transmission, but deep. Spoke till 8:10 p.m.

12 August 1978—Saturday (Trichy)

Left Madurai at 3:00 p.m. by car with ITPT officials, Shri B. Ramachandram, Shri T. Zachariah and Shri S.P. Loknath accompanying me. Arrived Trichy at 5:15 p.m. S. Sadasivam arrived by bus from Karuveppilankurichi at 5:30 p.m.

7:00 p.m.—Conducted group satsangh at Ashok Bhavan—twenty present. I had a peculiar experience: I felt that I was physically as big as any three abhyasis put together, and sitting in meditation among them, while simultaneously conducting the satsangh!!

13 August 1978—Sunday

7:30 to 8:15 a.m.—Took group satsangh at the Trichy Centre in Thillainagar (Capt T.N. Ramaswamy's house). Then spoke till 9:00 a.m. Left Trichy by car at 10:00 a.m. with B. Ramachandran, T. Zachariah, S.P. Loknath, all of ITPT, as well as S. Sadasivam. We dropped Sadasivam at Veppur, from where he will take a bus to Vriddhachalam. We reached Madras at 3:00 p.m.

At home at Madras, two abhyasis from France: 1) Miss Simone Mackert, 2) Mrs. Paule Gassit, called at 4:30 p.m. They had a sitting from me prior to leaving for Bombay en route France tomorrow.

20 August 1978—Sunday

7:30—I conducted the weekly group satsangh for forty-five minutes, and then spoke on fear of death; I emphasized that a truly aspiring abhyasi should rather fear long life, as every day of life brings with it attendant temptations, to any of which an aspirant can fall prey. I suggested that good health, wealth and long life all were dangerous, each in its own way.

19:30—Left for Ernakulam by the Trivandram Mail.

21 August 1978—Monday (Ernakulam)

Ravi Varma, formerly of the External Affairs Ministry, and a preceptor, is the only preceptor in Kerala. He became an abhyasi when he was in Madagascar. He is now residing, after superannuation, near Haripad in a place called Chembrol Kottaram. He had arrived here in Ernakulam last night. I gave him an individual sitting at his request.

At 11:30 a.m. I accompanied Ravi Varma to the residence of our abhyasi Shri Bharathrajan—who is not here. He is married to Shri S. Sukaswami's eldest daughter, Seethalakshmi, and is in the Central Excise Department—and gave a group sitting to Bharathrajan's mother, sister Sharda, Ravi Varma and B. Ramachandran of ITPT.

Shri K. Srikandan Nair, Divisional Manager-Telephones, came to the Grand Hotel where we are staying, at 6:00 p.m. He took us to his house where we had a group sitting at 7:00 p.m. Present were Shri Srikandan Nair, Ravi Varma, B. Ramachandran, P.K. Venkatesan (Virudhunagar preceptor) and R. Venkataraman (Coimbatore preceptor).

22 August 1978—Tuesday

7:00 a.m.—Group sitting in my room in the Grand Hotel—Ravi Varma, P.K. Venkatesan, B. Ramachandran, R. Venkataraman, and K.V. Desikan of Salem all attended.

After completing the company work at Ernakulam, I left for Coimbatore and called on Dr. S.S. Ramakrishnan at 8:00 p.m. and spent an hour with his family.

23 August 1978—Wednesday (Coimbatore)

7:00 a.m.—Individual sitting given to R. Swaminathan.

8:00 a.m.—Group satsangh at Dr. S.S. Ramakrishnan's residence to Mrs. Sukaswami, Anasuya, Shobhana and B. Ramachandran.

6:00 p.m.—Group satsangh at Shri S.S. Ramakrishnan's residence. Six abhyasis each from Coimbatore and Tiruppur were present, apart from B. Ramachandran and R. Swaminathan. The forty minute sitting was excellent.

24 August 1978—Thursday (Mysore)

Left Coimbatore at 7:30 a.m. by car, stopped at Bhavanisagar on company work, and left after lunch for Mysore (via Bannari and Nanjangud), reaching Mysore at 5:00 p.m. Shri T.R.S. Sarma, Chief Instructor, State Bank of Mysore, Staff Training Centre, came to the Hotel Dasaprakash where I am staying, and we had a half hour discussion on Sahaj Marg.

7:00 p.m.—Conducted group satsangh at the State Bank of Mysore Training Centre. Quite a large gathering consisting of twenty-two abhyasis from Kollegal; my brother Kothand, B.K. Rajagopal, K.R. Kumar and V. Venugopal Gupta from Bangalore; two from Krishna Raja Sagar; S.K. Mohan from Madras; B. Ramachandran from Virudhunagar; and twelve local Mysore abhyasis—a total of forty-two! It was a good turnout; the forty minute sitting was very good. I spoke to the group for about forty minutes, extempore as usual, on 'Service of Master'.

25 August 1978—Friday (Channapatna)

Mysore 8:00 a.m.—Group satsangh at S.B.M. Training Centre—very good, though the group was a little less in number than last night.

Channapatna 3:00 p.m.—First sitting to Miss Kanakajakshi.

4:00 p.m.—Group satsangh—about twenty-two present, out of whom fifteen were local Channapatna abhyasis. Kothand and the other three from Bangalore, Venugopal Gupta, K.R. Kumar and B.K. Rajagopal—were here, too, as also N.R. Narayana from Kollegal, B. Ramachandran of Virudhunagar, S.K. Mohan of Madras. It was a long sitting of fifty-five minutes duration, and excellent. Many abhyasis reported feeling Master's presence—Kothand had a strong feeling of this. He felt as if Master walked in through the door, occupied his *gaddi* and sat through the sitting, transmitting to all.

Arrived Bangalore at 7:00 p.m.

Bangalore—staying at Kothand's house in Indira Nagar.

7:30 p.m.—Gave a sitting to a small group consisting of Kothand, Indira, Sudarshan, Ram Kumar, Raju, S.K. Mohan. A very good sitting of thirty minutes duration.

26 August 1978—Saturday

Went to K.R. Kumar's office in the city market. B.G. Janardhan and B.K. Rajagopal came, and we discussed the accounts finalization regarding Master's birthday celebrations concluded in April '78. S.K. Sundaram, Murugesan and Kamlesh Kumar joined us. Some discussions on ashram construction also.

4:00 p.m.—Gave a sitting to Mrs. Padmini Ramachandran and her father, Shri Venkatasubba Rao. She was formerly at Madras.

7:00 p.m.—Conducted group satsangh at our centre in Banashankari. A long sitting of forty-five minutes duration. It was a very good sitting. S.K. Sundaram later told me that he had felt during the sitting, "a revelation that Master is the only Reality!"

27 August 1978—Sunday

8:15 a.m.—Conducted group satsangh at the centre—our ashram in Banashankari. There was a full crowd. The sitting lasted forty-five minutes and was very good—deep and tranquil. After satsangh Kothand spoke for twenty minutes—his maiden effort in Sahaj Marg—emphasizing the need for preceptors to stress the Goal. Then I spoke extempore for forty minutes on 'Gravity and Love'.

1:50 p.m.—Left for Madras by the Brindavan Express, arriving Madras at 7:00 p.m.

30 August 1978—Wednesday

6:30 to 7:15 p.m.—Conducted a sitting for S. Narayanaswamy and two others. The sitting was extraordinarily deep. I was almost unconscious for most of the time, and far far away in some other world. It was only with great difficulty that I was able to 'come out' of this condition and terminate the sitting at 7:15 p.m. Had I not done this, the sitting would perhaps have never ended, and we might have just 'passed away'. At least, that is how I felt. Even after the sitting ended, I was in a state of very fine, very subtle intoxication for about half an hour.

Narayanaswamy was completely silent, and sat with his eyes closed, chin on his chest, for nearly forty minutes. Then he abruptly got up and literally tottered away, swaying like a drunk, and went away without speaking to any of us!! A wonderful and unique experience.

9 September 1978—Saturday

Appa left for Bangalore with Indira, Jana and Kutty.

15 September 1978—Friday

I had planned to visit Shahjahanpur in the company of the Trichy auditor, Shri G. Santhanam. Master had approved our visit. Indeed, he was eager to meet Shri Santhanam, who has promised to file our petition with the Central Board of Direct Taxes, praying for exemption from income tax under section 10(23) C(5). I received a telegram from Mission auditor from Delhi, advising postponement of our meeting at Shahjahanpur. I sent off a long telegram to Master, proposing that the meeting be held as planned, in the absence of Kishore. I also spoke over the telephone to Delhi abhyasi Shri D. Gopalakrishna, and requested him to contact Shahjahanpur over the phone for Master's confirmation. He telephoned me back at 4:30 p.m. to say that Master had agreed to holding the meeting as planned—and that Santhanam and I should proceed to Shahjahanpur. Later on, late in the evening, I received a telegram from Master confirming this.

16 September 1978—Saturday

Shri M. Murugesan, Shri S.K. Sundaram, K.R. Kumar and V. Venugopal Gupta all arrived from Bangalore by the Brinadavan Express at 19:50 hours, along with Raj Kumar Amarchand. Krishna met them at the station and brought them home to 'Gayathri' to stay with us, until we leave for Shahjahanpur.

17 September 1978—Sunday

7:30 a.m.—I conducted the group satsangh.

Auditor Shri G. Santhanam arrived at 2:00 p.m. from Trichy by the Vaigai Express. Krishna received him and brought him home.

Two telegrams received from Rev. Master, one on Friday night and the other yesterday morning, advised us to travel to Shahjahanpur via Jhansi and Lucknow, as the devastating floods have disrupted rail traffic between Delhi and Moradabad. A telephone call from a Delhi abhyasi at twelve noon today reiterated this advice from Master.

A party of eight of us left at 19:10 by the Grand Trunk Express with G. Santhanam, K.R. Kumar, V. Venugopal Gupta and I in the first class, while Sundaram, Rajkumar, Murugesan and 7R. Swaminathan travelled II class. On the train I had a very long discussion with G. Santhanam about Master, the Mission, and principles of Sahaj Marg system.

19 September 1978—Tuesday

After a jolly day on the train, we arrived at Jhansi at 00:03, almost dead accurate on time! The connecting passenger train to take us to Lucknow was on the opposite platform. We got excellent accommodation, three Ist class berths in one compartment and four II class sleeper berths, all without advance reservation! Our passenger train steamed out of Jhansi at 02:00 a.m. and reached Lucknow at 13:20 hrs. A long and quite tiring journey for a not very big distance! On the way we had breakfast at Kanpur, where the train stopped for almost one hour. At Lucknow we had lunch, rested two hours, and then managed to board the Howrah-Amritsar Mail at 16:50—thirty minutes behind schedule—again getting reasonably good accommodation! We arrived at Shahjahanpur at 19:20 hours, and I was surprised to find Br. Gunde Rao waiting with a car to receive us, on Master's instructions. I took the auditor, G. Santhanam, straight from the station to Master's house to enable him to have Master's darshan. Master was very pleased and said, "See, how I keep getting help from Nature. This is all Lalaji's grace. Whatever may be needed at any time, it reaches me in time!"

After half an hour with Master, we went to the ashram where we will stay for the next three or four days. On arrival at the ashram I found a group of five abhyasis from Denmark and one from the U.K. There had been heavy rains all of this week, and so it was cool and pleasant.

20 September 1978—Wednesday

6:30 a.m.—Conducted group satsangh in the ashram meditation hall. About twenty abhyasis present.

We went to Master's home at 8:30 a.m. (Kumar, S.K. Sundaram, G. Santhanam and I), Kumar and Sundaram coming on the pretext of rendering 'secretarial assistance'! We were all busy till 12:30 p.m. trying to sort out papers and documents belonging to Master, as Santhanam had kindly agreed to sort out Master's personal income tax and wealth tax matters before taking up the work of the Mission. When I told Master about this as soon as we arrived at his house, he said, "That is what I also want. You know that I can do very little myself in such matters. Please tell him that I greatly appreciate his offer of assistance."

After locating Master's papers, all tied up in neat cloth bundles, we drove back to the ashram for lunch and rested till 2:45 p.m. Then we were back at Master's house for a three hour stint from 3:00 to 6:00 p.m., Shri G. Santhanam trying to bring some order into the mass of documents available, some dating back more than fifty years! The job was much complicated as the documents were almost all in Hindi, and I could make out much of it, but only with some difficulty. Since Master's properties appeared to be scattered, we also had to bother him again and again to ascertain which properties were adjacent to which others, et cetera, so as to docket the documents in logical groups and sequences. Master was ready, as always, to help us, and patiently sat with us all the time, with his spectacles on, wearing a solemn look, and ignoring everyone else and everything else.

When we left at 6:10 p.m. to go back to the ashram, Master decided to drive back with us. On arrival we found that two abhyasis from Munich, Rolf Müller and Dorit Krause, had arrived. Master gave us all a twenty minute sitting before going back home.

There have been some rain showers, and so today, too, is cloudy, cool and with a pleasant breeze.

21 September 1978—Thursday

6:30 a.m.—I conducted group satsangh in the meditation hall. We went to Master's home at 8:30 a.m. The car has been placed at our disposal for the duration of our stay. When I protested, Master said, "I, of course, know all about you. There is no car for you. The auditor has come for my sake, and he has refused to take any fees. I don't want him to go by rickshaw. The car is there for you as long as you are here."

We finished the work on Master's personal papers by 1:00 p.m. We then drove to the ashram for lunch, rested awhile, and drove back to Master's house at 3:00 p.m. Shri Santhanam explained for over one hour what he felt should be done. His finding was that Master had no income tax liability as he had no taxable income. This, of course, is known to me. He also found no wealth tax liability exists but needed some clarification. His main advice was that Master, in the interest of his own health and peace of mind, and in view of his age (seventy-nine years), should immediately partition his properties by formal legal means. He urged Master to consider this.

As Master desired, we typed out Shri Santhanam's findings and advice—I doing the typing, as I did not want the others to know about Master's personal affairs—and gave it to Master. Master read it through and then told me in Hindi, "You have brought a very capable person. Whatever he has written here, I accept as being necessary. But I cannot partition my assets now." Then, looking at Santhanam, Master said, "You have done much service for me. Now you must take some service from me, too. I am waiting to serve you." Tears came into Santhanam's eyes on hearing this. He prostrated before Master and requested him to wind up his partition, et cetera, soon so that he can lead a carefree life. Master told me in Hindi, "I, too, want the same thing, but you know why I can't partition my assets now. Bullets will fly here!" I tried my best to persuade Master to accept Santhanam's advice, but Master would not budge. I asked Master, "If you cannot do this job while you are here, then later it will be very much more troublesome. I think it is appropriate that you should do this as early as possible. How can there be shooting?"

Master answered, "By God's grace it will not happen like that. But you know one of my sons committed suicide. In those days there used to be a gun in the house. This district is a dangerous one, and famous for *dacoities*. From those days there is this fear in me. And yes! It is my finding that a suicidal tendency is present in all my sons. Let this matter lie for the time being. I have to do it with great thoughtfulness, even though I know that the advice he has given me is the correct advice."

A little later I happened to be alone with Master, Santhanam having gone to Br. Gunde Rao for a *paan*. Master looked at me and said, "I had transmitted to you in Italy, or somewhere else, for thirty seconds. Do you remember it?" I said I remembered it. It was in Copenhagen airport while we were awaiting the call to board our plane. Master said, "That condition has now begun to open up. Do you feel any transformation in yourself?" I said yes. Then I asked Master why it took so long for the result of that transmission to appear. Master replied, "When there is transmission from higher points, it can take years for the condition to open up. It is Lalaji's grace that such work is now possible. And you are a lucky person. You have taken a prize. I have not given such a transmission to anyone till now—not to Kasturi and not to Raghavendra Rao."

22 September 1978—Friday

6:30 a.m.—I conducted the group satsangh in the meditation hall.

We left for Master's home at 8:30. There, Shri Santhanam and I sat down and drafted the petition addressed to the Secretary, Central Board of Direct Taxes, praying for Blanket Exemption from income tax, by Govt. of India Notification under Section 10 (23) (c) (5). Our work was over by lunch time.

During a tea break at 11:00 a.m., when I was free, Master asked me, "Are you going to retire from service next year?" I said, "Saheb, there are six or seven years left for me to retire, but if you so desire I can retire earlier. If you permit me, I wish to retire on 31 December 1978, but though I have been seeking your permission for the past three years you have not said anything about it."

Master replied, "Look here, I too want you to come and live with me, but not yet. Krishna must be employed, and you must have so much money available with you that you can live a dignified life without looking to anyone for help. Keep these two requirements in mind." I then asked him if I could retire on 31 December 1979. Master smiled a rare smile of charm and compassion, and said, "Let 1979 pass, then I shall think about it."

Our group went back to the ashram for lunch, and then we returned to Master's home at 4:00 p.m., only to bring Master back with us almost at once to the ashram. The group at the ashram had been augmented by the arrival of seven abhyasis from Delhi. Master gave us a sitting in the meditation hall because of the larger group, and then went back home. Yesterday, and the day before that, Master had given us the sittings in his room in his cottage.

23 September 1978—Saturday

6:30 a.m.—I conducted the group satsangh at the ashram hall.

We went to Master's house at 8:30 a.m. and stayed there till 1:00 p.m. By discussion with some others, we had acquired more information and so we went over Master's papers once again. Mr. G. Santhanam established, after this fresh survey, that no tax liability exists as far as Master is concerned. Master was greatly relieved and pleased to hear this. He has been worrying for years about his own matters, while continuing to neglect them. Now we have given his papers a thorough scrutiny, documented and docketed them, worked out computations, and put Santhanam's findings in the form of a recommendation. I expect this is the first time that our Master has had any expert advice on his own matters. It is good that he decided to permit Santhanam to undertake this labour of love.

We went back to the ashram for lunch and then back to Master's home at 4:00 p.m. We went back to the ashram at 5:00 p.m., Master accompanying us, and once again he gave us a sitting for twenty minutes. He sat with us longer than usual, returning home only at 6:30 p.m.

24 September 1978—Sunday

6:30 a.m.—Conducted group satsangh. More than fifty abhyasis present.

I was busy typing the petition to the C.B.D.T. till 10:30 a.m. The others had left for Master's home at 8:30 a.m. The whole group was permitted today for the first time, as on the previous four days our small group of three or four persons had been busy with Master on what he was pleased to call 'urgent and important Mission work.' S.K. Sundaram and I typed out eight sets of the appeal on two typing machines and then reached Master's home at 11:00 a.m. I discovered that Master had not come out at all, all morning, the group of abhyasis who had gone to his house all sitting on the veranda, on the well, et cetera, patiently. As soon as I arrived, Master came out with a smile, knowing that the work had been completed and that he could now relax. Master offered *prasad*. Then we had a lovely one and a half hours with Master on the veranda, after which we went back to the ashram for lunch. We could not go to Master's house in the afternoon as we have to pack up—we leave for Delhi tonight. This thought of our departure dampened our hitherto high spirits, and cast an atmosphere of melancholy over us. Master came to the ashram at 5:00 p.m., and immediately gave us a twenty-five minute sitting. It was a superb sitting. I was lost to the world. There was a feeling of deep tranquillity—of bliss almost! I had tears of gratitude in my eyes. Master sat with us till 6:30 p.m. and then left for home, rather reluctantly. We bade him goodbye and took permission to leave, at the ashram itself.

Our party of eight, plus five Danes, Mr. and Mrs. Dasarathan of Trichy—fifteen in all—left by bus for the station at 9:00 p.m. The Danes and Dasarathan's party left by the Kashi Vishwanath Express at 11:15 p.m. This train has been restored only today, after the recent devastating floods! Our group left, also for Delhi, by the Lucknow Mail at 00:40 a.m.

25 September 1978—Monday

We arrived at Delhi on time at 7:00 a.m. Shri V.G. Joshi, P.D. Gaekwad and Gopal Murthy met us at the station. Swaminathan went off to stay at his sister's house, and Venugopal Gupta went to his sister! The rest of us stay with Purushottam Gaekwad.

G. Santhanam and I went to the office of the Auditor General and met Shri V. Gouri Shankar, Dy A.G., regarding the Mission's appeal to the C.B.D.T. He scrutinized our appeal and said it had been drafted well. We then went to the C.B.D.T., met the Director in his office in the North Block of the Secretariat, and handed over the petition. This completed the work for which this trip had been undertaken.

After lunch I met our Mission auditor in his office near the Broadway Hotel on Asaf Ali Road and briefed him on developments, and gave him a copy of the appeal for his records and follow-up.

5:40 p.m.—Left Gaekwad's house in two taxis and drove to Paschimpuri to Mr. V.G. Joshi's house—a forty-five minute drive costing one way Rs. 28!! I conducted sitting there at 7:00 p.m. Surprisingly, considering the long distance involved, there were thirty-five abhyasis present. There were two Danes also. The sitting lasted one hour. It was a superb transmission—very subtle, very deep, very tranquil, and a sense of deep, impenetrable silence. Had dinner at Joshi's place and drove back to Gaekwad's house at 10:00 p.m.

26 September 1978—Tuesday (Delhi)

Went around the main markets of Delhi with Shri G. Santhanam, helping him with his shopping.

6:00 p.m.—Went to Shri M.S. Sundara's place in Vasant Vihar. He is the preceptor-in-charge of Delhi Centre, but is not active in Mission work. His social status and his style of life seem to have alienated him from the abhyasis. He is a nice person, sincere at heart, but has not been able to get closer to the abhyasis.

7:00 p.m.—Conducted group satsangh at Sundara's home. Nearly fifty-five abhyasis were present. The sitting lasted one hour and the transmission was a deep, glorious one.

From Sundara's place we went to Vikram Vihar to have dinner with C. Ramakrishna, and then went to Gaekwad's place at midnight.

27 September 1978—Wednesday

Woke up at 4:00 a.m., got ready, drove to New

Delhi station and left for Madras by the Tamil Nadu Express at 7:10 a.m. G. Santhanam was sent off by plane yesterday—as per Master's instructions—and the rest of us, seven in number, all travelled II class three-tier sleeper as usual. We were seen off at the station by P.D. Gaekwad, Kishen Chand Manicktalla, and his elder brother Dr. Sohan Lal Manicktalla, our new preceptor in the newly established centre at Behl in Haryana.

28 September 1978—Thursday

We arrived Madras at 12:50 p.m. after a reasonably pleasant journey. Murugesan left immediately for Bangalore by the Express. Raj Kumar Amarchand went off to his sister's place. K.R. Kumar, S.K. Sundaram and Venugopal Gupta accompanied me home. They left for Bangalore by the Night Mail.

1 October 1978—Sunday

Shri Raghavendra Rao of Raichur, accompanied by R. Ramachandra Reddy of Cuddapah, drove in with Umesh at 7:35 a.m.

Raghavendra Rao conducted the group satsangh. It was a one hour sitting. I felt nothing during the first twenty minutes of the sitting. The next twenty minutes was very deep, and this tailed off during the final twenty minutes. After sitting was over, I spoke to the abhyasis, and then Raghavendra Rao spoke.

After this Mr. Krishnan of Mercury Travels arrived and was busy with Raghavendra Rao, discussing travel plans for Raghavendra Rao's proposed overseas tour. They were at it till 10:00 a.m. After this my son Krishna took Raghavendra

Rao to the Meenambakkam airport to have his inoculation/vaccination shots. They all came back for lunch with us at 'Gayathri'.

Shri Raghavendra Rao wanted a confidential talk with me. He went into the front bedroom facing south (Master's bedroom at 'Gayathri'!). "Brother, you have much experience of foreign travel and of conditions there. You have accompanied our Rev. Master on his travels abroad. Please advise me on all points of conduct, behaviour, so that I can be briefed on all these matters." I spoke to him for about fifteen minutes. Then he told me, "There is some more clarification I want from you. What about alcoholic drinks, brother? Can I take it if it is offered, or if I find it necessary because of the cold climate?" I answered, "Brother, you know that Master has forbidden alcoholic drinks to abhyasis. Nobody abroad will offer you any alcoholic drinks as Master's instructions in this regard are well known and understood. So there is no danger from our overseas abhyasis. And even if someone should offer you a drink, they will expect you to refuse, and if you don't refuse you are likely to be grossly misunderstood. As far as the cold is concerned, cars, houses, all are heated and no one needs alcohol to bear the cold these days." I then added, "Master however permits alcohol for medicinal use, only if absolutely necessary, and in Master's words, 'I permit wine when health requires it, but in drops, not in bottles!'"

Then Shri Raghavendra Rao asked me, "What about non-veg food?" I answered that Master's views that meat is gross were well known, and no abhyasi of the Mission would offer him non-veg food. After this Shri Raghavendra Rao asked me, rather crudely, and at the same time profoundly shockingly, what the Mission's policies were regarding 'contact' with 'women'. This question shocked me. I was unable to understand whether he really wanted an answer or was merely trying to test me! I told him Master lays total stress on morality—and repeated Lalaji Saheb's remark that however high one may have risen in spirituality, if he is not moral then even the breath of spirituality has not touched him.

Shri Raghavendra Rao and R. Ramachandra Reddy left for Umesh's house in Besant Nagar after lunch with us at Gayathri.

At 5:00 p.m. we all went to Umesh's house to attend the birthday party for Umesh's twins, Sonu and Monu (Suneet and Puneet).

2 October 1978—Monday

To Umesh's house at 5:00 p.m. with Krishna to meet Shri Raghavendra Rao. I had a long chat with him for over one hour on Mission work and about his proposed trip abroad.

He then gave us a sitting. After the sitting was over, he looked at Krishna and then said to me, "He is a very good boy, Sir! He is very highly receptive." Then he asked me a second question about Krishna, "Is he a preceptor, Sir?" I said, "No!" Then he remarked, "I asked because I see all the points in the heart region are glowing. I thought that Master may have granted him permission for the work."

Then Shri Raghavendra Rao asked Krishna whether he knew how to offer *prasad*. He then went on to explain (very wrongly, incidentally) that when offering *prasad*, we should meditate on Lalaji, Chaitanya Mahaprabhu, Swami Vivekananda and Lord Krishna, in any order, since they are guides of the Sahaj Marg system, and they would each individually bless the *prasad*!

8 October 1978—Sunday

7:30 a.m.—I conducted group satsangh. The sitting lasted forty-five minutes and was very deep and absorbing.

My son Krishna spoke on 'Constant Remembrance as an Aid to Realisation'. This is his maiden speech, and it was very good too.

9 October 1978—Monday

Krishna left for Bangalore by Balaji Tourist night bus at 9:30 p.m.

10 October 1978—Tuesday

Shri Baishno, currently at Baghdad, and his mother came at 6:00 p.m. S.K. Mohan and K. Mahalingam also came. I gave them a group sitting from 7:00 to 7:40 p.m. After the sitting K. Mahalingam said he felt as if a sheath of hard material had been cracked open and removed from inside his system, and that thereafter he felt very light. He also had a new experience when he felt that his body was somewhere far away from him.

11 October 1978—Wednesday

9:00 a.m.—S.K. Mohan, A.A. Pai and I went to Woodlands Hotel and collected Gabriele Dietrich and Michel of Munich and brought them here.

10:30 a.m.—Gave a sitting to Gabi, Michel, S.K. Mohan, K. Mahalingam, A.A. Pai, Y.V.S. Lakshmi and her mother. An excellent, deep, penetrating sitting of thirty-two minutes duration.

6:30 p.m.—Evening sitting to Mohan, Swaminathan, Doraivelu, Gabi, Michel, Dr. Viswanathan, Subbarayudu. It was a long sitting of fifty minutes—it was superb.

Afterwards, Mohan said that he felt clouds billowing away from him—black clouds!—while Swaminathan remarked that he felt the real effect of the sitting only after the sitting was terminated!

Gabi, Michel, Mohan and Swaminathan stayed for dinner and left soon after 9:00 p.m.

14 October 1978—Saturday (Bombay)

Left Madras at 07:30 by IAC flight and arrived Bombay at 09:10. Shri Ramanlal B. Desai met me at the airport and took me to his house very nearby, where we had tea. Then he drove me to Dr. Jajodia's residence where at 11:00 a.m. I conducted group meditation which was attended by about twenty abhyasis. Left Dr. Jajodia's house at 3:00 p.m. and went to the airport to go to Ahmedabad. My flight was four hours late. Ramanbhai Desai somehow came to know of the delay, came to the airport, and took me to his home at 5:00 p.m. Then I learnt that C. Rajagopalan had telephoned him from Ahmedabad about the delay!!

6:00 p.m.—Gave a sitting to Ramanbhai and his wife.

Left for airport at 7:00 p.m. Flight took off at 8:00 p.m., arriving Ahmedabad at 8:50 p.m. Dev Ram Chavda, C. Rajagopalan and his wife Prema, Kantibhai's wife Viruben, Babubhai Patel, Krishnabhai Shah, all met me at the airport. Then

Rajagopalan drove me to his residence in Suryodaya Park for dinner, after which I went to the Cama Hotel at 11:30 p.m. for stay—this being a company tour.

15 October 1978—Sunday

I could not attend morning satsangh as I had an official appointment which is the reason for my visit to Ahmedabad.

I went to C. Rajagopalan's house at 11:00 a.m. and had lunch there. Then from 12:30 p.m. to 4:30 p.m. I spoke in Hindi to a small group of abhyasis.

7:00 p.m.—Group satsangh on the open terrace of Rajagopalan's house. About sixty abhyasis were present. The sitting lasted fifty-five minutes and was very good. After satsangh I spoke to the group in Hindi for one hour.

Then we went to the residence of Shri Kantibhai V. Patel for dinner at 9:30 p.m. Spoke there to the assembled group in Hindi for fifteen minutes. C. Rajagopalan's wife, Premaben, had a brief emotional breakdown during dinner.

16 October 1978—Monday

8:00 a.m.—Conducted group satsangh at the house of our preceptor sister Draupadi Devi Agarwal. A reduced number of thirty abhyasis were present. Quite a good sitting.

12 noon to 5:00 p.m.—Gave individual sitting to Kantibhai Patel, Mrs. Virbala Patel, their daughter Daksha, Ganapathi Iyer, Mrs. Iyer, Mrs. Veda Rajagopalan, Babubhai F. Patel, D. Phatak and Draupadi Devi.

7:30 p.m.—Group satsangh at C. Raja gopalan's house, again on the open rooftop terrace.

Only about twenty-five abhyasis were present. It was also a short sitting of thirty minutes duration, but good. Shri Dandapani and Shri Kantibhai spoke for ten minutes each.

9:30 p.m.—Dinner at the residence of Shri Suraj Bhan Agarwal and his wife Mewaben. He is the brother-in-law of Shri Gobindram Agarwal, Draupadi Devi's husband. About twenty had been invited for dinner.

17 October 1978—Tuesday

8:00 a.m.—Individual sitting for C. Rajagopalan in my room at the Cama Hotel. Then checked out of the hotel and moved to Draupadiben's house where I gave sittings, two by two, to the following abhyasis: Mr. and Mrs. Atmaram Sarode; Shri Subramaniam and Shri Pisharoti; Viruben Patel and Mewaben Agarwal; Mrs. Veda Rajagopalan and Mrs. C. Rajagopalan; and four others whose names I have not noted. This was followed by early lunch at 11:00 a.m. as I am to proceed to Udaipur by the 1:00 p.m. flight. After lunch I was about to go to the airport, when casually I requested someone to telephone IA and ascertain whether the flight was on time. I got a shock when IAC said the flight to Udaipur was cancelled today because the flight, which originates in Bombay, had not yet taken off from there, and delayed departure was set for 4:00 p.m. As there are no night landing facilities at Udaipur airport, today's flight would skip Udaipur and fly straight from Ahmedabad to Delhi. I requested Gobindram to inform Miss Sudha Gupta at Udaipur by telephone of the cancellation of my visit. I then went to C. Rajagopalan's house at 1:00 p.m. and rested till 3:30 p.m.

7:00 p.m.—Evening satsangh was conducted by Draupadi Devi Agarwal. It was a very good sitting of half an hour duration. Then Surajbhanji spoke in Hindi—very well—for half an hour, after which I spoke in Hindi for one hour.

After dinner at C. Rajagopalan's place I spoke to a small but very deeply interested group of abhyasis till 11:30 p.m. Having vacated my hotel room this morning, brother C. Rajagopalan offered me the hospitality of his house for the night, which I gratefully accepted.

18 October 1978—Wednesday (Baroda)

Left Ahmedabad at 7:00 a.m. and arrived Ankleshwar (via Baroda) at 10:30 a.m. I was there the whole day on company work. Then drove to Baroda, arriving at preceptor Shri Madhubhai T. Amin's house at 6:00 p.m. I am to stay the night with him.

7:30 p.m.—Group satsangh on Madhubhai's open terrace. I counted fifty-five abhyasis present—the full strength of this centre. The sitting lasted forty-five minutes and was very good. After that I spoke in Hindi till 9:00 p.m.

19 October 1978—Thursday (Baroda)

7:30 a.m.—Group satsangh in Madhubhai's place—twenty-eight present. Sitting for one hour. Then I spoke for twenty minutes.

9:00 a.m.—Individual sitting for Madhubhai Amin.

Left Baroda at 10:00 a.m. by car with Madhubhai and another abhyasi, and reached C. Rajagopalan's house in Ahmedabad at 12:30 p.m.

From 5:00 p.m. gave individual sittings to Mrs. Prameswaran, Shri K. Rajagopalan, Mrs. Sulochana Rajagopalan, Babubhai Patel, and an abhyasi from Anand, Shri Manubhai.

8:00 p.m.—Group satsangh at Shri Surajbhan Agarwal's residence—twenty-six abhyasis were present. A very good sitting of forty-five minutes duration. Then went to Shri Babubhai F. Patel's house for dinner. Back to C. Rajagopalan's place at 11:30 p.m.

20 October 1978—Friday

8:00 a.m.—Group satsangh at C. Rajagopalan's place. About twenty present. A short sitting of half an hour. After that Draupadi Devi Agarwal spoke in Hindi, very well in her own quaint way of speaking, for half an hour. Her speech was very emotional and she was in tears all the time, while her voice kept breaking ever so often. She remarked that, "Brother speaks Urdu (Hindustani) in the same topsy-turvy way as Babuji Maharaj used to speak it." This was about my way of speaking Hindi! Then I gave a concluding talk in Hindi for half an hour or so.

From 10:00 a.m. I was busy giving individual sittings to: Harshadbhai Mehta, Miss Shalini Shenoy, Miss Srimathi Rajagopalan, Miss Vasanthi Rajagopalan, Miss Usha Atmaram Sarode, Shri Atmaram Saode, Shri Kantibhai Patel, Mrs. Viruben Patel, Shri Ganapathi Iyer, Mrs. Ganapathi Iyer, Shri Surajbhan Agarwal, Smt. Mewaben Agarwal and Shri Subramaniam.

I had lunch at 2:15 p.m.—quite late—and then gave individual sittings to Ghanshyamdas Agarwal and Shri Ramakrishnan, bringing the total of individual sittings today to fifteen!

Left Rajagopalan's house at 4:45 p.m. and drove to the airport, and accompanied by C. Rajagopalan, left Ahmedabad at 6:10 p.m. by flight I.C. 504 to Bombay. We were seen off at the airport by Draupadiben, Viruben, Premaben and Ghanshyamdas. Reached Bombay 7:00 p.m.

We were met by Ramanbhai Desai at Santa Cruz airport, and driven to Dr. Jajodia's residence.

9:00 p.m.—Group satsangh for Dr. and Mrs. Jajodia, C. Rajagopalan, Ramanbhai, Vijay Gaekwad. It was a forty-five minutes sitting—very good. Long talk on Mission matters with Dr. Jajodia after dinner till midnight.

21 October 1978—Saturday

7:30 a.m.—I started giving individual sittings, and except for a short lunch break, went on till 3:00 p.m. with this work and gave a total of fourteen sittings as follows:

1) Dr. A.B. Jajodia—appeared to be in fourth point. Higher points gross

2) Shivram H. Joshi, I.T.O

3) Ram Mohan Acharya

4) Mangesh Mehta—Advocate—very gross

5) Dr. N.G. Gandhi—gross but good absorbency

6) Ramanbhai Desai—gross in patches in higher areas of the heart region

7) Mr. B.B. Motiwalla

8) Mrs. Motiwalla—some grossness

9) Miss Jerbanoo P. Sethna—solid base of grossness, light above!

10) Prof. Sudhakar Deshpande

11) Vijay Gaekwad—loose talk, unbalanced

12) D.G. Chitre—very receptive, quite clean condition

13) Mrs. Jaiji

Shri V.G. Joshi suddenly turned up at 5:30 p.m.—he is on his way to Delhi from Miraj.

6:30 to 7:15 p.m.—Group satsangh—about thirty present—then I spoke for forty-five minutes on 'Gravity and Love,' which I gave first some months back at Bangalore. As gravity attracts in the material plane, similarly love attracts in the spiritual plane. That was the basic theme of my talk.

22 October 1978—Sunday

7:30 a.m.—Individual sitting given to Dr. Atmaram Jajodia.

At 9:00 a.m. we went to Andheri Railway station to meet Shri Khoosalbhai K. Patel, our preceptor in South Africa, who is coming from Surat specially to meet me. We picked him up at 10:10 a.m. and drove to Ramanbhai's home where some forty-five abhyasis had already assembled for Sunday satsangh.

10:30 to 11:00 a.m.—I conducted group satsangh. It was a wonderful sitting—deep, calm, tranquil, and a pervasive stillness which, by Master's grace, seems more and more to characterize my sittings. My niece Jayashree and her husband N. Rangarajan, Lalitha Srinivasan and Srinivasan (Ahmedabad Subramanian's daughter and son-in-law) of SBI from Assam, and three abhyasi brothers were part of the total group of forty-five. I introduced Khoosalbhai to the group and then he spoke for ten minutes. Thereafter, Khoosalbhai and I had a long discussion on Mission work in South Africa and Mauritius. He is going to Shahjahanpur in a few days to meet Master. Khoosalbhai is externally pliable, or tries hard to appear so.

After lunch I had a bad headache which has been developing since this morning, and so rested till 3:00 p.m.

3:00 p.m.—Individual sitting to Khoosalbhai.

I left Ramanbhai's home at 4:15 p.m., and left by IAC at 6:00 p.m., thirty minutes behind schedule, flight IC 171 for Madras—seen off by Dr. Jajodia, C. Rajagopalan and Ramanbhai. Arrived Madras 7:40 p.m.

24 October 1978—Tuesday

K.V. Reddy of Malaysia and Fred Weinstock of U.S.A. both arrived from Delhi at 10:00 a.m. I took the afternoon off from work to have long talks with K.V. on Mission work. He is a real 'find' for the Mission, and has won Master's confidence and affection in such a short time!

6:30 p.m.—K.V. Reddy conducted a special group satsangh—thirty-five present—very good sitting indeed. Reddy spoke for ten minutes, after which I spoke for over half an hour on 'Universal Love and Grossness.'

Spoke to K.V. and Fred, both of whom are staying with us, till 11:00 p.m.

25 October 1978—Wednesday

K.V. Reddy left for Kuala Lumpur by Air India at 8:35 a.m. Fred and I had long discussions on Mission work in the U.S.A.

27 October 1978—Friday

6:30 p.m.—Fred Weinstock conducted group satsangh. A very good sitting of thirty-five minutes duration—thirty-eight abhyasis were present. Fred spoke about Mission work in his country, after which I spoke on 'simplicity' for twenty minutes.

29 October 1978—Sunday

7:30 a.m.—I conducted the group satsangh—a sitting of forty-five minutes duration. More than sixty abhyasis were present. Sulochana said that she felt much disturbed; Fred remarked that it was a very good sitting!

Fred Weinstock left for Delhi by IAC evening flight at 8:45 p.m.—two hours late—and plans to go to Shahjahanpur for a day, tomorrow, before going back home to the U.S.A.

31 October 1978—Tuesday

Dream: I am in a new place which I don't know. I am there presumably in transit to some other destination. I am in a room on the first floor of a building which looks like a college hostel. I search for a toilet. The approach to the toilets is like a maze, and the whole place is very badly lit and quite dark, and I am afraid to go into the area where the toilets are located. Then I discover an 'attached bathroom' next to the room I am in, but when I enter it I find that it has been made extremely dirty and filthy by a woman and her child who have come into the toilet via an outside door. The toilet cannot be used by me. I am very angry with the woman.

1 November 1978—Wednesday

Mr. and Mrs. Raghavendra Rao of Raichur, D.B. Annigeri, D.R. Vitthal Rao, R. Ramachandra Reddy of Cuddapah, M.D. Jahagirdar, all of them are in town, staying with Umesh at Besant Nagar.

B.M. Heble, Dr. S.B. Shyam Rao, Channabasappa and Shrinivasa Rao Kashampurkar all arrived at 2:00 p.m. by the Bombay-Madras Janata Express from Gulbarga and these four will stay with us at 'Gayathri'.

6:30 p.m.—Special group satsangh conducted by Raghavendra Rao at Umesh's place. Over one hundred present.

23:10—Shri Raghavendra Rao left for Bombay en route Rome by Air India Flight 207. I saw him off with a large group of abhyasis, and came home at midnight. The Gulbarga quartet and I spoke till 2:00 a.m. before going to bed.

2 November 1978—Thursday

The four Gulbarga abhyasis, Dr. S.B. Shyam Rao, Shri B.M. Heble, Shri Channabasappa and Shri S.R. Kashampurkar, who had come to Madras to see Br. Raghavendra Rao on his first trip abroad to Europe on Mission work, all left for Gulbarga at 15:35 by the Bombay-Janata Express.

3 November 1978—Friday

Appa returned from Bangalore at 8:00 p.m. by Brindavan Express.

8 November 1978—Wednesday

Appa left for Mayavaram by train at 9:55 a.m.

9 November 1978—Thursday

Don Sabourin and wife Jackie, of Canada, arrived from Delhi by IAC-540 at 11:25 p.m., half an hour late. They have been with our Master at Shahjahanpur for more than fifteen days and will stay with us for a few days.

12 November 1978—Sunday

7:30—Don Sabourin conducted the morning satsangh. The hall was full, nearly seventy abhyasis attending. It was a forty-five minute sitting, and very good. Don spoke to the abhyasis, very well, for half an hour after satsangh. This was followed by an excellent speech in Telugu by our Yerraguntla preceptor Shri M. Venkatasubbiah.

10:30 a.m.—Don 'interviewed me' TV style, and filmed it for fifteen minutes on his brand new audio-visual camera equipment, on six rolls of film of two and one-half minutes each!

14 November 1978—Tuesday

Don Sabourin and Jackie saw our proposed ashram site at Kotturpuram. They left for Delhi by IC flight at 6:00 p.m. Krishna, S. Narayanaswamy and I saw them off at the airport.

16 November 1978—Thursday (Madurai)

Arrived Madurai 7:00 a.m. from Madras by Pandyan Express. Whole day at Virudhunagar on company work.

7 p.m.—Conducted satsangh at Valamjee Mansion. Twenty-six abhyasis were present, including J.R. Doreswamy Iyer, V.J. Chandrasekhar, W.H. Srinivasan, all preceptors. Good transmission for forty minutes. Then I spoke till 9:00 p.m.

17 November 1978—Friday (Tallakulam)

7:00 p.m.—Evening satsangh at Palanichami's house in Tallakulam for forty-five minutes. Then spoke till 8:45 p.m. in Tamil.

18 November 1978—Saturday (Rajapalayam)

To Rajapalayam—accompanied by W.H. Srinivasan and V.J. Chandrasekhar from Madurai; R. Varadhan and P.K. Venkatesan from Virudhunagar; and Shri K.R. Subramanian from Tirunelveli—all preceptors.

6:00 to 6:45 p.m.—Conducted satsangh—only six local abhyasis present! Back to Madurai 9:00 p.m. K.R. Subramanian stays with me for a few days.

19 November 1978—Sunday (Madurai)

7:30 a.m.—Took morning satsangh at Madurai Centre in Shri Thasma Swami's place. Thirty-five minute sitting.

Left after breakfast for Trichy with W.H. Srinivasan, K.R. Subramanian and V.J. Chandra sekhar, preceptors, and abhyasi S. Sankar from Virudhunagar. We left Valamjee at 9:00 a.m. and arrived at Trichy at 11:15 a.m. Went straight to auditor G. Santhanam's place near Thillainagar where we all had lunch. Then drove to Hotel Ashok Bhavan.

4:30 p.m.—Gave a sitting for twenty abhyasis for forty-five minutes.

6:30 p.m.—Gave first sitting to Shri S. Subramaniam, manager of Vijaya Bank and a cousin of our abhyasi A.H. Krishna.

After dinner at Subramaniam's place we all left Trichy at 8:15 p.m. and returned to Madurai at 10:35 p.m. The three preceptors and S. Sankar all stayed the night at Valamjee.

20 November 1978—Monday

Whole day at Madurai.

6:30 p.m.—Group satsangh at Valamjee. K.R. Subramanian gave the sitting for over fifty abhyasis present. This was followed by a group discussion on: 'If there is no heart, can there be any grossness?'

Gave individual sittings: 1) 8:00 a.m. to Shri K.R. Subramanian; 2) 3:00 p.m. to Palaniappan; 3) 3:30 p.m. to Palanichami; 4) 4:00 p.m. to K.R. Subramanian.

21 November 1978—Tuesday (Virudhunagar)

8:00 a.m.—Gave an individual sitting to K.R. Subramanian.

Whole day at Virudhunagar. Shri K.R. Subramanian left after lunch for Tirunelveli.

6:30 p.m.—Group satsangh for forty minutes. Forty-two abhyasis were present including P. Palaniappan of Madurai, who spoke very well in Tamil after the satsangh. Back to Madurai at 9:00 p.m.

22 November 1978—Wednesday (Madurai)

Whole day at Virudhunagar.

7:15 to 7:50 p.m.—Conducted group satsangh at the Tirunagar sub-centre of Madurai at W.H. Srinivasan's residence. The sitting was very good. About thirty-five abhyasis were present. I spoke till 9:00 p.m.

29 November 1978—Wednesday

Br. Raghavendra Rao returned from Europe according to schedule at 10:55 a.m. by Air India Flight 402—the flight was one hour late. He arrived minus his luggage! Umesh met him at the airport and took him home. We went to see him at Umesh's place from 4:00 to 7:30 p.m. He looks ten years younger, and fresh and buoyant! He was to leave for Bangalore but has decided to wait for his baggage.

30 November 1978—Thursday

Shri Raghavendra Rao came to my office at 9:30 a.m. and I accompanied him to the Meenambakkam airport. His baggage was not traceable. We came home to 'Gayathri' for lunch and Raghavendra Rao stayed with us till 6:00 p.m. when we took him to the bus stand to take the 7:00 p.m. bus for Bangalore.

9 December 1978—Saturday

Left for Yerraguntla by Madras-Bombay Mail at 22:10 hours, accompanied by M. Ravi Kumar and S.K. Mohan.

10 December 1978—Sunday (Yerraguntla)

Arrived Yerraguntla at 6:20 a.m., about fifty minutes late.

7:00 a.m.—Conducted group satsangh for one hour. Nearly fifty abhyasis present.

After breakfast, left for Proddatur along with R. Venkatasubba Reddy of Cuddapah who just then arrived from Cuddapah.

9:30 to 10:30 a.m.—Conducted group satsangh at a Kalyana Mandapam taken specially for this meeting. Nearly 170 or so abhyasis were present!! At 11:00 a.m. public meeting commenced. I spoke for one hour, with Ravi Kumar doing the Telugu translation. Then his father, our preceptor at Yerraguntla, Shri M. Venkatasubbiah, spoke till 12:30 p.m.

After lunch at Mallikarjuna Chetty's house on Rajaji Road, we left for Doresanipalli at 4:00 p.m., where we halted briefly for ten minutes in preceptor Vundela Venkata Subba Reddy's house, before driving on to Alladupalle on the Proddatur-Cuddapah Road where I conducted group sitting from 4:30 to 5:15 p.m. We drove back to Proddatur.

6:30 p.m.—Group satsangh at Proddatur. It was a very good sitting lasting fifty minutes.

Dinner and overnight stay were at Mallikarjuna Chetty's house.

11 December 1978—Monday

7:00 a.m.—Group satsangh at Proddatur. About 140 abhyasis present. It was a full one hour sitting—very deep, almost *samadhi* condition.

8:15 a.m.—Left for Yerraguntla where from 10:00 to 10:40 a.m. I gave a sitting to a large group of one hundred abhyasis. This was followed by a three-hour public meeting from 11:00 a.m.

3:45 p.m.—Left by Madras/Dadar Express for Tadapatri with Mr. M. Venkatasubbiah, M. Ravi Kumar, G. Pulla Reddy, T.K. Ramaswamy of Tiruppur. Arrived Tadapatri at 5:25 p.m.

6:30 p.m.—Group sitting for thirty abhysis for thirty-five minutes. Did not feel any receptivity in this group. Spoke till 9:00 p.m. Stay at Reddy Krishnamurthy's house.

12 December 1978—Tuesday

Got up at 4:00 a.m. Left in Reddy Krishnamurthy's car at 6:15 a.m. for Anantapur—thirty-four miles drive from Tadapatri—accompanied by M. Ravi Kumar, Shri M. Venkatasubbiah and T.K. Ramaswamy of Tiruppur. We reached the residence of Retired Dist. and Sessions Judge Shri K. Venkatarangayya at Arvinda Nagar, Anantpur, at 7:40 a.m. On arrival we found about ten abhyasis already present. We were served a grand breakfast.

8:40 to 9:50 a.m.—Conducted group satsangh. It was a long and good sitting. About thirty abhyasis were present. After satsangh I spoke to them till 1:00 p.m. We left for Tadapatri by car at 1:30 p.m., reaching Reddy Krishnamurthy's residence at 2:45 p.m. No lunch today. Rested till 4:00 p.m. Then drove in a *jutka* to the hall where I conducted satsangh 4:30 to 5:20 p.m. About eighty-nine abhyasis were there.

6:00 p.m.—Public meeting in the hall. Over 350 present. Our organizer, Reddy Krishnamurthy, had given effective publicity, as I could hear announce-ments being made over mobile microphones on rickshaws all afternoon. I spoke for forty-five minutes or so, Ravi Kumar translating my speech into Telugu. Then Shri M. Venkatasubbiah of Yerraguntla spoke till 8:10 p.m. We rushed to the station and Ravi Kumar and I left for Madras at 8:25 p.m. by the Bombay-Madras Mail. By the same train, Shri M. Venkatasubbiah, Shri Pulla Reddy and T.K. Ramaswamy left for Yerraguntla.

21 December 1978—Thursday

Printing of third edition of *Commentary on Ten Maxims* completed.

22 December 1978—Friday (Bangalore)

Left for Bangalore with S.K. Mohan by Brindavan Express at 7:25. We reached Bangalore Cantonment about two hours late—at 3:20 p.m.

6:00 to 9:30 p.m.—With Shri Raghavendra Rao in Dr. Raghavendra Rao's clinic. Immediately after he returned from Europe he fell sick, and subsequently had to be hospitalized, and had a 'vagatomy' here. My visit to Bangalore is only to see him.

Raghavendra Rao was sitting up in bed, and we talked alone for a long time. He said that on returning from Europe he had gone to Hyderabad to attend a wedding. He said that there he had transgressed Master's orders, and this serious illness necessitating an operation was the result. From his hints I could only understand that he had been drinking heavily there, at the wedding.

Dr. S.B. Shyam Rao and his wife, and Mr. Hanumanthappa, his boss, all of Gulbarga, were at the hospital. It was amusing to see Mrs. Raghavendra Rao ordering young Dinesh—an abhyasi—around and bossing it, generally! He even had to run upstairs to Raghavendra Rao's room to fetch her *chappals* for her!

S.K. Sundaram and his wife, Shyam Rao and his wife, Rajkumar, all came to Kothand's house in Indira Nagar and stayed till 11:30 p.m.

23 December 1978—Saturday

Whole day at Indira Nagar.

7:00 to 7:40 p.m.—Conducted satsangh at our Mission ashram in Banashankari. Poor attendance of about twenty-five only, but it was a grand sitting. From ashram we went to see Raghavendra Rao at the clinic and spent an hour with him. From what some of the Karnataka abhyasis close to Raghavendra Rao say, I gathered that he had been a heavy drinker in his earlier years—and that unfortunately he has been unable to give up occasional drinking even after coming to the Master.

24 December 1978—Sunday

8:15 to 9:00 a.m.—Conducted satsangh at the ashram in Banashankari. About fifty abhyasis were present. It was a very good sitting, and almost all the abhyasis reported feeling very well the last ten minutes of the sitting. Then I spoke for half an hour. Then inspected the ashram construction work going on. It is going on well, but I don't think it can possibly be finished before end of May '79. Lunch at S.K. Sundaram's house. Then back to Indira Nagar at 2:00 p.m.

5:00 p.m.—Went to Jeevan Bima Nagar, about a mile and a half from Kothand's house in Indira Nagar. Raghavendra Rao has his residence there. He was discharged this morning. So we went to see him at his home. We stayed with him till 7:30 p.m. D.R. Vitthal Rao had also come. We had a long and frank talk on all topics concerning the Mission, and our own personal relationship in it. Then back home to Kothand's house for dinner. Some abhyasis (Mr. and Mrs. Sundaram, Virupaksha Devar, Rajkumar) came and stayed till 11:00 p.m. or so.

25 December 1978—Monday (Banglaore)

9:00 a.m.—Went to Raghavendra Rao's house and spent an hour with him. Gave a sitting to Kothand, Indira, Ponnamma, Sudarshan and Mohan at 10:30 a.m.

Left for Madras at 14:10 from city station by the Brindavan Express, seen off by Kothand and family, Mr. and Mrs. Sundaram, Kumar, B.K. Rajagopal. Arrived Madras 9:15 p.m., two hours behind schedule.

1979

7 January 1979—Sunday (Bombay)

I left Poona by car at 8:00 p.m. and arrived at Dr. Jajodia's place at 11:30 a.m. C. Rajagopalan, Dev Ram Chavda, Kantibhai Patel and Babubhai Patel have all arrived from Ahmedabad. This year our beloved Master's birthday celebrations are to be held in Ahmedabad—so they have come to meet me to discuss the arrangements. We had this meeting till 1:00 p.m. Then after lunch I had a meeting for about an hour with Dev Ram Chavda of Navsari regarding ensuing Basant Panchami celebrations at Shahjahanpur. They all left for Navsari at 4:00 p.m. I left for Madras by the evening flight—one and a half hours late—and arrived at Madras at 9:30 p.m.

8 January 1979—Monday

Hanns Gangloff, preceptor-in-charge of the Mission in West Germany, arrived at 8:30 a.m. by air from Delhi. He has been with Master at Shahjahanpur for nine or ten days prior to coming here. I met him at the airport and brought him home to 'Gayathri' for a week's stay with us.

The Fleury family from France—Guy, Paule, Patrick and Alberta—have been in Madras the past few days, staying at the Hotel Victoria in Egmore. They came to see us at 3:00 p.m. I gave all of them a sitting.

13 January 1979—Saturday

Hanns Gangloff and I left 'Gayathri' at 6:30 a.m., collected Patrick Fleury and Alberta from their hotel at Egmore, and proceeded to Tirupati, reaching Dr. G. Kuppuswamy's residence at 10:00 a.m. Raghavendra Rao and M.D. Jahagirdar had arrived from Bangalore, along with Jan Van Den Beemt, our preceptor in Holland. We are assembled at Tirupati to participate in a preceptors' conference to consider ways and means to 'Revive and Revitalize the Tirupati Centre' as Br. Raghavendra Rao put it. This conference is his brain-child, and we had discussed it when I met him in Bangalore last.

The Tirupati centre has been dull and inactive ever since the unfortunate demise of Dr. K.C. Varadachari eight years ago. He was a tower of strength; a man of tremendous energy, immense faith in the Master, and a lion among men in all ways. After his passing away, the centre has languished. Dr. Kuppuswamy, a very good and earnest man, sincere and honest and faithful, has been unable to cope for two reasons: 1) even the memory-image of the late Dr. K.C. Varadachari overshadows him; 2) he allows himself to be influenced and guided by Dr. K.C.V.'s son, K.C. Narayana. Narayana is young, virile and well-read. Unfortunately, no one here in Tirupati is able to put him in his place.

There is considerable and highly undesirable political activity with a sharp polarization of views, but one is unable to say precisely as to who is in which group. I am thoroughly disliked by one and all here, primarily because in his last days Dr. K.C. Varadachari thought, and loudly expressed this view, that I had 'turned against' him in some way. I was supposed to have turned traitor! All because of two circumstances over which I had no control: (1) my being made the Secretary of the Mission;

and (2) my not going to Dr. K.C.V. for sittings because Master ordered me not to.

Anyway, all this is old story, and much water has flown under the bridge since then, but not enough to clean up the atmosphere in this centre. It is a tough nut to crack as all, or almost all of them are academics, and mostly suffer from an exaggerated sense of self-importance. They all think they are highly intellectual! Perhaps they are, perhaps they are not all that intellectual. But the group has a swollen ego—a group ego—and I don't see how things are going to be set right. Master, for unrevealed reasons of his own, prefers to mollycoddle this group, and to show special favour in his personal talks.

11:00 a.m.—I presided over the preceptors' meeting held from 11:00 a.m. to 12:45 p.m. Present: Raghavendra Rao, M.D. Jahagirdar, Dr. G. Kuppu-swamy, Dr. V.S.R. Murthy, Dr. R.S. Swamy, Dr. K.C. Aravinda Rajagopal, Prof. K. Kamalanathan, Mrs. Chitra Srinivasan, Dr. V. Panduranga Rao, sister D. Ranganayaki—all these eight being of Tirupati Centre; from Cuddapah came R. Ramachandra Reddy; from Kavali—D.S.K. Subrahmanya Sastri; Nellore—K. Ramachandra Reddy; from Tiruttani—V. Venkatapathi; D. Ramamurthi from Chittoor. Overseas preceptors—Hanns Gangloff, Patrick Fleury and Jan Van Den Beemt—eighteen in all.

There was a great deal of discussion, but to my mind no decisions were taken which could effect a revival of this centre. They adopted an impenetrable attitude, and united in the face of our presence!! Only Master can deal with this problem. I have to pity Dr. G. Kuppuswamy. He is entrusted with a responsibility which he cannot handle because the shadow of a giant who passed away eight years ago is eclipsing his every effort and activity.

4:00 p.m.—Inspected our ashram. Approved the layout and proposals for the ashram expansion. After this Hanns Gangloff gave a sitting for thirty minutes at the ashram. He spoke for ten minutes, I spoke for twenty minutes, and after tea, Hanns and I left at 6:00 p.m. by car for Madras. The Fleurys remain behind at Tirupati. As Capt. K.K. Murthy wanted a lift, we were compelled to drive via Nayudupeta, where we left him to take a bus to Nellore.

On the way, Hanns expressed his strong view that Dr. V.S.R. Murthy's book *Neurophysiological Basis of Raja Yoga in the Light of Sahaj Marg* should not be printed. It was his opinion that the scientific section of that manuscript of the book reflects a state of knowledge "nearly fifty to sixty years old in Europe." On the yoga side, Hanns was equally caustic. He had been shown a copy of the manuscript by Master at Shahjahanpur, and had a more detailed look at another copy this afternoon at Tirupati. I asked him why he didn't tell Master his opinion. He said that he never thought that there could be a serious consideration of this manuscript for publication. He said that if it is eventually printed, "Please don't send even one copy to Europe. The Mission and the Master will become the laughing stock of the world. It is childish, this work. I am now sorry I was not more emphatic in my opinion when speaking to Master about it."

We were home at Madras at 9:30 p.m.—tired and hungry.

14 January 1979—Sunday

Hanns Gangloff left by 6:00 a.m. flight for Delhi, from where he will leave for Germany on Tuesday.

15 January 1979—Monday

Jan Van Den Beemt of Holland (preceptor-in-charge) arrived by bus from Tirupati at 3:30 p.m. for a week's stay with us.

6:30 p.m.—Gave Jan an individual sitting—very gross.

16 January 1979—Tuesday

Bernadette and Carel Bomhof of Holland arrived from Delhi by the Grand Trunk Express for a week's stay with us.

19 January 1979—Friday

Appa is quite weak and very depressed. I think his talk with Master last year has deeply injured him, though he tries very hard to be unaffected by it. It is unfortunate that Master's severely critical remarks have brought about no changes at all in Appa's behaviour. It is as if he has decided to go his own way as far as his personal life is concerned. A wrong attitude which can be spiritually damaging. I have tried to advise him, but which father will accept advice from his son? His health has been declining since Hanns Gangloff came to visit us. That is another problem—Appa's 'fixation' about having himself treated in Germany! He is to go to Bangalore for a two-month stay. I have tried hard to dissuade him from it, but he is adamant. He said, "I will manage to get there somehow, but Pachu, I am afraid I won't come back here." I wept for half an hour in my room when I heard this. I wrote to Master at 11:30 a.m. about Appa, and about my official problems which have worsened since 3 January 1979.

At 12:30 p.m., just as I was about to leave the office to go for lunch, I got a real stinker of a letter from Mr. T.T. Vasu—a really nasty and offensive letter. I decided to resign, and cleared out all my personal effects and Mission files, et cetera, from the office, loaded up the car and came home. At lunch I told Appa and Sulochana about my decision to submit my resignation in the afternoon. They both agreed with my decision, but persuaded me to 'sleep over it' today and to submit my resignation tomorrow morning. I did not go to the office in the afternoon. A miserable day. A day of crisis.

Printing of fifth edition of *Efficacy of Raja Yoga* completed and 310 copies received from the press at 5:00 p.m.

20 January 1979—Saturday

Appa left for Bangalore by the Brindavan Express at 7:40 a.m. for a proposed stay of two months there. Driver Rajan accompanied him.

Bernadette and Carel Bomhof left for Bangalore by the mid-day Express train.

21 January 1979—Sunday

7:30 a.m.—Jan Van Den Beemt conducted the morning satsangh for forty-five minutes—sixty were present. He spoke for some five minutes to our abhyasis.

5:00 p.m.—I gave Jan an individual sitting. He said it was very deep, and that he felt work going on at several levels. He said the transmission "was very powerful."

Later we had a long chat. He referred to some advice that Shri Raghavendra Rao had given them in Europe. Then he said, "Chari, this one week's stay with you has helped me a great deal. I understand you now. Previously I thought you were merely an efficiency machine. Now I know you are a human being with a heart."

22 January 1979—Monday

Jan Van Den Beemt left for Bangalore by the Brindavan Express.

7:00 a.m.—Gave the first sitting to Shri S. Sundaram, Manager of TVS at Trichy, introduced by our Madurai preceptor V.J. Chandrasekhar.

26 January 1979—Friday

Kothand, Indira, S.K. Sundaram and fifteen volunteers from Bangalore all arrived by the Express at about 1:15 p.m.

4:00 p.m.—Group satsangh for Kothand, Indira, Sundaram, Paule Fleury, Patrick Fleury and Alberta!

Left for Delhi by the Grand Trunk Express at 7:40 p.m., twenty minutes behind schedule. Our group consists of Madras—twenty-two, Tiruppur—two, Bangalore—seventeen. We were joined at Nellore by seventeen abhyasis—total fifty-eight!!

27 January 1979—Saturday

On the train en route Delhi, I gave the whole group sittings at 7:30 a.m. and 6:30 p.m.

Preceptor K. Mahalingam had an experience during the evening sitting, which he described as follows: "I saw Babuji in a pit, covered up to his neck. Only his head was visible. The head became a skull. I shook off this vision, but the same vision or experience was repeated twice."

28 January 1979—Sunday

Arrived at New Delhi 8:30 a.m. We stayed at the station in the waiting room. Just before we left for Shahjahanpur, preceptor R. Krishnaswamy came with a telegram from Shahjahanpur instructing him to cancel the arrangement already made for four south Indian cooks to go for Basant. This is obviously the work of Shri Prakash Chandra Saxena, Master's eldest son. He is interfering more and more in Mission affairs and we can do nothing to stop it! I told Krishnaswamy to obey instructions!

Left for Shahjahanpur by the Kashi Vishwanath Express at 2:00 p.m. Terribly crowded—couldn't move even our limbs till Bareilly—no exaggeration!

There was a huge passenger load of not less than 300 in our coach meant for seventy! We couldn't even go to the toilet! Beggars were walking, literally, on the thighs of seated passengers, stepping from thigh to thigh. Kothand suffered much. At Shahjahanpur, where our train stops for just three minutes, we had to detain the train by pulling the chain. We were eighty abhyasis on the train, fifty-two in our coach, and heavily laden with personal baggage plus a load of books—sixteen cartons, I think. A bus was waiting for us and we reached the ashram at 9:00 p.m.

29 January 1979—Monday

I went around the ashram campus again and again, inspecting the arrangements under way for Basant *Utsav*. I had separate discussions with Kashi Ram Agarwal, Dev Ram Chavda and Master's son Prakash. I avoided a meeting of all together, so as to avoid friction. The work has to go on, and I have to draw out of each person the maximum co-operation.

7:00 a.m.—Conducted group satsangh in the hall. About two hundred abhyasis were present. I am having a bad cough because of throat infection. Many overseas abhyasis have already come: Thomas Mogensen, Jens Clausen, Flemming Ris, Bjorn Juvik, Lea Stein, Kirsten Skov—all of Denmark; Paule Fleury, Patrick Fleury and Alberta from France; Tom Whitlam and Christine Langstaff from Canada; Akhileshwar Prasad Singh of Nepal; and K.V. Reddy from Malaysia.

Master came to the ashram at 4:00 p.m. He walked around the campus a little to inspect arrangements and then spent ten minutes with Raghavendra Rao. He then walked around a little more, and then went into Raghavendra Rao's room once again—emerging only after about one hour! I wondered what had happened inside all that time, and Raghavendra Rao told me that Master had spoken with him for five minutes while lying on his cot, and quietly gone to sleep! Beloved Master, you are so child-like and innocent. May you live forever! Master left for home as soon as he came out of the room.

30 January 1979—Tuesday

General rounds of inspection around the ashram. I estimate that, on an average, I walk not less than eight or ten kilometres every day, commencing with my first round at 4:00 a.m. and ending at midnight!

I had a two hour discussion with Jens Clausen, Secretary of the Mission in Denmark, and with Thomas Mogensen, a preceptor, regarding Mission work in Denmark and Sweden. Thomas has been visiting Sweden and has managed to build up a small group of fifteen abhyasis there. They are doing excellent work, our group in Denmark, and it is no wonder if Master loves them all so much! At 8:00 p.m. I gave Jens and Thomas a sitting.

Rev. Master moved into his cottage in the ashram at 4:00 p.m. He looked serene and beautiful, and smiled cheerfully when I received him on arrival. Justice M.L. Chaturvedi of Allahabad stays with him in the cottage. During the day, Shri M.S. Sundara and his wife Mrs. Prabha Sundara arrived to participate in the *utsav*. The Sundaras are **not** regular for Basant, as he is unable to cope with the cold and dust due to his severe asthma.

I was standing near the kitchen block at about 7:00 p.m. It was dark when someone suddenly fell at my feet and prostrated before me. I lifted him up and found, to my very considerable surprise, that it was K.C. Narayana! He has characterized Appa and me as 'clowns' and in his letters to Master he has referred to us as 'persons of poor education, unfit for spirituality' or something of that sort. He has had a very low opinion of us, even though his father, the late Dr. K.C. Varadachari, thought highly of both of us! And now, for him to fall at my feet—what can it be but a miracle wrought by our Master! I took him in to Master, and we had a long, two hour discussion regarding our Research

Institute at Tirupati. The Institute has done no real work so far. Dr. K.C. Varadachari, during his lifetime, held two seminars, and the papers presented then were published in book form under the title *Personality Problems* and *Superstition and Spirituality*. After that there has been no activity whatsoever. Narayana is keen on putting some life into it and re-activating it, but the ideas of the Tirupati group on research do not tally with those of the Master. For instance, they want to adopt methods of Western science—E.C.G., E.E.G., pulse rate, pulmonary rate, respiration, et cetera, et cetera—all of which had been done, and quite some years ago too!—and will do nothing tangible to substantiate the claims of Sahaj Marg. Master remarked, "Yes! I want that research may be done, but I want that it should adopt my approach. Science only deals with matter. Spirituality transcends matter. So I want that my method of research may be adopted." Narayana wanted a building and substantial funding for the Research Institute, but no decisions were taken at this meeting.

31 January 1979—Wednesday

6:30 a.m.—Master opened the Basant *Utsav* celebrations by giving the assembled abhyasis the sitting of one hour. The first forty minutes were just superb! The registration of abhyasis at midnight last night was only 1,235.

I attended the meeting of the Working Committee at 11:00 a.m. It was presided over by Master personally and went on till 12:45 p.m. There was some reference to the 'President's Council' which Master had mooted in 1977, but the proposal was deferred by him when I reminded him about it last Basant. This fact was not revealed to others. I don't know why, overnight, Master decided to drop the idea! Now, today, when someone made a reference to it, Master casually remarked, "People are not yet ready for it." I don't know why he came to this conclusion after giving quite some publicity to the formation of the council at the 1978 Basant *Utsav*. He had then decided that the five members of the council should all be full preceptors, and with spiritual approach to the central region! The five were Raghavendra Rao, S.A. Sarnad, Dev Ram Chavda, Dr. S.P. Srivastava and myself. Dr. S.P. Srivastava has been granted full permission. But later on, in Dev Ram's case, Master, perhaps not wanting to elevate him to the approach to the central region, gave him a sitting during which he granted permission for spiritual work all over again, since Dev Ram Chavda was already a preceptor!! This caused considerable embarrassment, but it was perhaps Master's way of tackling a difficult situation! However that may be, Dev Ram Chavda was **not** given the approach to the central region—much to his sorrow—and the President's Council was still-born as it were.

1 February 1979—Thursday (Basant Panchami Day)

6:30 a.m.—Master took the one hour sitting. It was just superb. I was sitting on the dais to the left of Master, slightly behind him. I was plunged deeper and deeper, and lost consciousness several times, coming into consciousness whenever my body fell forward or sideways.

It was a very busy day for me.

2:00 to 5:00 p.m.—Preceptors' meeting presided over by Shri M.L. Chaturvedi. Master joined us in the meditation hall at 3:30 p.m. and sat till the meeting ended. He told the meeting:

1) Preceptors should feel that they are the servants of the Mission, and not think that they are gurus. He said, "I am telling you, I never thought whether I was a disciple, or the Master or God. We should be like ants under the feet of abhyasis, and not like the hornets which sting us when we step upon them."

2) "Preceptors should clean abhyasis as thoroughly as possible before sending them to me, otherwise the Master's time and energy are being wasted. I make preceptors to help me in my work, but they want me to do their work!"

3) "Lalaji has assured me that the Mission is growing and will continue to grow, and will spread throughout the world; but friction must be avoided."

Master granted provisional permission to Shri Raman Lal Bhattar of Calcutta at about 8:00 p.m. He is Shri Raman Lal Mimani's brother-in-law.

Later there was a great deal of discussion regarding the 'Sahaj Marg Research Institute' at Tirupati.

2 February 1979—Friday

6:30 a.m.—Master personally took the concluding sitting of this *utsav*. He transmitted only for fifteen minutes. I did not feel anything during the first ten minutes, but the last five minutes were superb.

Master granted provisional permission to Shri S.K. Sundaram of Bangalore. Over one thousand abhyasis left for their homes after breakfast; and a further four hundred left by night. Master shifted to his home at 4:00 p.m. K.C. Narayana took leave of me. He wanted to touch my feet, but I hugged him and embraced him. He said, "Please give me your total acceptance." I answered, "There was never anything else from my side."

3 February 1979—Saturday

We went to Master's house at 8:00 a.m. Master initiated S. Sadasivam at 10:30 a.m. We were in Master's house till 6:30 p.m. Master gave me and S.C. Kishore a twenty minute sitting. It felt as if I was being pushed down physically deep somewhere. It was very deep and intoxicating.

We had lunch with Rev. Master. During lunch I noticed that Master had two helpings of carrot halwa—something very unusual in such an abstemious person. He eats so little, and of sweets he takes only a small particle or two; and here he was, helping himself with his own hands to a second helping of carrot halwa. I wondered silently at this. Suddenly Master looked up at me and said, "Now look here, information has just come in from above—my mother's liberation has taken place just now. See, considerable time has been taken for it." Addressing me he said, "You will remember that in the case of Karuna Shankar, perhaps one and a half or two years had elapsed. I had completed his work in Denmark. You remember it, don't you?" No wonder, Master had celebrated his mother's liberation by having a second helping of halwa—moments in advance of the event!!!

Master then referred to S. Sadasivam, whom he had initiated earlier this morning. Master said, "Brother, you had prepared that case very well.

Tomorrow you come stay with me the whole day—I have much to tell you."

4 February 1979—Sunday

8:30 a.m. to 6:00 p.m., I was at Rev. Master's house. I told Master about Appa's poor health and my own problems at the office. There was no response from him. Then after some time he said, "Yes, I wish that you don't yourself give up your job. Brother! As long as they are paying your salary, why do you unnecessarily want to give up your job? Of course, if there is no other way, and if it becomes difficult for you to continue with dignity and self-respect, and there is no other way than resignation, then of course you will necessarily have to resign. I have heard that nowadays banks give good interest!"

He did not speak about anything else. When I reminded him about his saying that he had to speak about many things to me, he said, "I have forgotten."

Left ashram at 9:00 p.m. with ten Danes, seventeen of our group, and six from Andhra, and left by Kashi Vishwanath Express for Delhi en route Madras.

5 February 1979—Monday

The Kashi Vishwanath Express actually left Shahjahanpur only at 2:15 a.m. this morning—three hours late. We had to stay on the open platform from 9:30 p.m. to 2:15 a.m., five hours in the bitter cold. We arrived Delhi, still three hours late, at 10:40 a.m. We were at the New Delhi station the whole day, and left for Madras by the Grand Trunk Express at 7:20 p.m.—seventeen of us.

9 February 1979—Friday (Madurai)

Arrived at Madurai at 2:30 p.m. from

Valayappatti via Pudukottai.

7:00 p.m.—Conducted group satsangh at Palanichami's house in Tallakulam. About twenty abhyasis were present. Sulochana said the sitting was very deep. Some time later she felt as if she was pushed down into a very deep hole, and she shouted out to Master for help. As she shouted out to him, she found that she was on the surface of the ground again!

V.J. Chandrasekhar told me that our abhyasi brother, Shri V.S. Narasimhan at Ambasamudram, had passed away nearly two months ago of an overdose of sleeping pills. I was deeply shocked to hear of this sad end of a troubled and tortured person who had been very lovable, and sincere in his sadhana. I pray to our Master to grant him peace in the hereafter.

10 February 1979—Saturday

7:00 to 7:30 p.m.—Group satsangh at Valamjee Mansion. More than fifty abhyasis were present. I took up only cleaning work. P. Palaniappan spoke very well after the satsangh about his trip to Shahjahanpur for Basant, remarking that he found Tamilians lacking in spiritual qualities! After this I spoke for half an hour, expanding on his theme.

S. Sadasivam and S.K. Mohan arrived from Vriddhachalam at 8:30 p.m. for a day's stay.

11 February 1979—Sunday

7:30 a.m.—I took the group satsangh at the Madurai Centre. About seventy-five abhyasis were present. It was a half-hour sitting.

8:00 p.m.—V.J. Chandrasekhar gave us a

sitting—Sulochana, Krishna, Mohan, Sadasivam and me—it was a very good sitting, deep and intoxicating.

I had a dream very early this morning, as follows: I am in a large open place, in the midst of a large crowd of people. Suddenly Jimmy Carter appears and walks straight up to me. He greets me, hugs me, and says "Chari! I wish to do something for the organisation. Can you spare a few minutes to see something that I have brought?" I say I can. The persons around me ask me who he is. I tell them, "This is Jimmy Carter, President of the United States. Don't you recognize him?" They all look stunned with surprise, then two of his aides come, carrying a large crate or carton. They open it. Inside it is a squat object with a plain front, quite flat. It looks a cross between a house and an airplane! Jimmy does something to it, and it takes off vertically—a VTOL, I think.

12 February 1979—Monday

6:30 a.m.—Individual sitting for S. Sadasivam. A very good sitting lasting about thirty minutes. He said he felt very intoxicated and staggered a little when getting up. I, too, felt a mild level of intoxication. It took Sadasivam till mid-day to recover from the effects of this sitting!

7:00 p.m.—Group satsangh at Valamjee. About forty-five abhyasis were present. It was a very deep sitting lasting half an hour.

13 February 1979—Tuesday

Sulochana, Krishna and I left Madurai by car at 6:30 a.m., accompanied by S. Sadasivam and S.K. Mohan. Arrived Trichy at 8:30 a.m. where we had breakfast, then called on Pillaimama, auditor G. Santhanam, and finally Uma, and then left Trichy at 11:30 a.m. for Madras. We dropped S. Sadasivam off at Veppur to take a bus for Vriddhachalam, and reached Madras at 5:15 p.m. after a very hot, dusty and tiring drive.

16 February 1979—Friday (Bangalore)

7:30 a.m.—Gave first sitting to my niece Janaki (Kothand's daughter). Then Jana and I went to nearby Jeevan Beema Nagar to meet Br. Raghavendra Rao, and spent half an hour with him. Then we drove to S.K. Sundaram's house in Banashankari II stage. I spent one hour inspecting the ashram construction work in progress. 'Centring' is in progress for the crenulated umbrella-type roof! The roof will be really beautiful, but perhaps the architect is going to see that it will prove to be a really tough job putting it up!

From 3:00 to 6:00 p.m. I gave individual sittings to K.R. Kumar, M. Murugesan, S.K. Sundaram, Saroja Sundaram, Venugopal Gupta and Virupaksha Devar. Then we drove back home to Indira Nagar.

7:00 p.m.—Second sitting for my niece, Janaki.

7:30 p.m.—Individual sitting for my sister-in-law, Indira.

Sundaram's family had accompanied us to Indira Nagar. We were joined by K.R. Kumar and Venugopal Gupta at 7:45 p.m. We spoke till 11:30 p.m.

17 February 1979—Saturday

Janaki, Narayan and I went to S.K. Sundaram's house at 8:00 a.m. We were there the whole day. I had been having a mild headache since last night. It intensified, and I had to go to bed at 11:30 a.m. when the headache became very intense. I could not attend the evening satsangh at the ashram because of this. Appa, Kothand, Indira, and Sudarshan all arrived by 3:00 p.m. at Sundaram's house and attended the satsangh. After a dinner of iddlis, we all went back home to Indira Nagar.

18 February 1979—Sunday

To Banashankari at 7:30 a.m. with Appa, to attend the satsangh. Appa conducted the satsangh from 8:15 to 8:40 a.m. After that I was busy with K.R. Kumar, L.S. Hegde and a few others for one hour on ashram construction work, accounts and finance. Then we went to S.K. Sundaram's house at 10:00 a.m. I had an attack of headache and nausea suddenly developing, and I went to bed when a mild fever developed soon after. I was in bed the whole day. Abhyasi brother Shri Narayana Rao brought some oil, gave me an oil massage and hot fomentation, and applied some paste (*pathu*) on my forehead, which gave me some relief after 5:00 p.m. I gave this abhyasi an individual sitting at 6:00 p.m., after which I gave a sitting to Mr. and Mrs. H.M. Sabnis, and Mr. and Mrs. S.K. Sundaram, and concluded the day's work by giving individual sitting to Dinesh. We were in Sundaram's place till quite late—nearly midnight. As always, a bad headache and nausea were followed by a feeling of euphoria and relief!

19 February 1979—Monday

Individual sittings to Indira, Jana, Sudarshan and S.K. Mohan. Group sitting for S.K. Sundaram, Saroja Sundaram and S. Sadasivam. Another group sitting for Indira and Mr. and Mrs. Sabnis.

Appa, Mohan and I left by car at 1:00 p.m., reaching Madras at 6:15 p.m.

22 February 1979—Thursday (Madurai)

Left for Madurai by car at 12:30 p.m. with R. Swaminathan and T.V. Pichumani and drove to Madurai, arriving there at 8:00 p.m.

23 February 1979—Friday

7:00 a.m.—Individual sittings for T.V. Pichumani and R. Swaminathan.

7:00 p.m.—Took satsangh at Tallakulam. Thirty abhyasis were present.

At 4:00 p.m. Sulochana telephoned me to say that my youngest maternal uncle, Shri R. Narayanan (Ayya) had expired at the T.B. Sanatorium in Sengipatti, near Thanjavur, on the night of 21 February 1979. May Master grant him peace.

24 February 1979—Saturday

7:00 a.m.—Gave a sitting to R. Swaminathan and T.V. Pichumani. During the day Shri K.R. Subramanian, preceptor, came to Virudhunagar from Tirunelveli and then came to Madurai with me.

7:00 p.m.—Group satsangh at Valamjee—forty minutes—very good sitting.

25 February 1979—Sunday

7:30 a.m.—Conducted group satsangh at Madurai Centre. About seventy abhyasis attended.

1:10 to 2:25 p.m.—Gave individual sittings to K.R. Subramanian of Tirunelveli, and T.V. Pichumani and B. Ramachandran. Pichumani left for Madras at 8:10 p.m. by the Quilon Mail, while B. Ramachandran and K.R. Subramanian left for Virudhunagar at 4:25 p.m.

26 February 1979—Monday

6:30 a.m.—Gave R. Swaminathan an individual sitting. I am sorry to state that I am unable to see any improvement in his condition.

7:00 p.m.—Group satsangh at the Tirunagar sub-centre in the house of preceptor Shri W.H. Srinivasan. Twenty-one abhyasis were present. It was a very good sitting lasting thirty-five minutes.

27 February 1979—Tuesday

Left Madurai at 6:35 a.m. by car with R. Swaminathan and arrived at auditor G. Santhanam's residence in Trichy at 8:15 a.m. We had lunch there and left at 10:30 a.m., reaching Madras at 4:15 p.m. after an unnecessary waste of one hour in going to Vriddhachalam to see S. Sadasivam. He had not returned yet from Bangalore.

15 March 1979—Thursday

Received the first page proof for forms one and two of Dr. V.S.R. Murthy's *Neurophysiological Basis of Raja Yoga in the Light of Sahaj Marg* which is being printed here by G.S. Press.

16 March 1979—Friday

Hannah and her mother Veveka, of Denmark, arrived from Bangalore at 4:50 p.m., had a sitting followed by dinner, and went to the President Hotel.

23 March 1979—Friday

Early morning dream: I am inside a large hall. There are two doors which lead out of this hall, and the doors are side by side. These doors open into the rear portion of the house. Some abhyasis are also in the hall. I know Babuji Maharaj is also there with us, at this place, but I haven't seen him yet. Mr. N. Kumaraswamy, our preceptor at Hyderabad, comes in through one of the doors and gives all the abhyasis a sitting. I don't join the satsangh, but wait for Master. After waiting for some time, I walk out through the second of the two doors, and come to a small room full of bags of charcoal stacked on one side. Through a door opposite to the one through which I have entered the room, which door leads to a bathroom, Master walks in, sees me, and says, "Wait, I shall have my bath!" I am due to fly to someplace, because an air hostess has just come in and handed me my ticket, asking me to be at the airport at 12:30 p.m.!

My brother Kothand telephoned to say that his only daughter Sow. R. Janaki has decided to marry her uncle Suresh (son of Devaki and R. Seshadri). Kothand said they had just broken the news of their romance, and asked him for his blessings—and further said that I am the first person to be informed of this! Strange that he didn't know of this, because it seems to have been common knowledge for a year or more now!

Printing of *Neurophysiological Basis of Raja Yoga* going on—proof up to form six corrected by me so far.

31 March 1979—Saturday

Eleven forms of *Neurophysiological Basis of*

Raja Yoga sent by post to Dr. V.S.R. Murthy to Tirupati with a request that he compile an index.

1 April 1979—Sunday

Forms fourteen and fifteen received—the last two forms—along with Preface and Foreword, for proof correction. The book will be printed and ready by 8 April 1979.

3 April 1979—Tuesday

I woke up out of an early morning dream: I am not at home, but somewhere else. It is perhaps a village or some rural area, and it seems to me that I am there with persons belonging to my mother's family, such as Suli or Ayya. I get the impression that my sister, whom I had thought dead (she died in 1935, aged three years, and my mother Janaki had died in April/May 1933 after the delivery), is actually well and alive, and is living with someone in a neighbouring town or village. I exclaim, "I shall go there and meet her and take her home. After all, it is time she came back into the family." To this, the persons I am with say, "But what about the person with whom she is staying? Poor thing—she will feel lonely!" At this point I wake up.

I have never, to my memory, dreamt of this little sister of mine, named Vasantha, because I cannot remember even once seeing her. She was born in Tuticorin, and on the tenth day after her birth my mother expired of puerperal fever, after being very foolishly subjected to a ritualistic purificatory bath in cold water, out in the open. I remember my mother laid out in a tin coffin while we awaited my father's arrival from Bombay. But I can't remember my sister—she must of course have been a baby ten days old—nor do I think we ever saw her again, because she was brought up by my maternal grandfather in Agaravallam village, where she died, as I have already said, sometime in 1935 when she was in her third year.

7 April 1979—Saturday

I woke up at 4:40 a.m. out of a dream: I am in one room of a house. Master is in another room. There seems to have been a small gathering here. Someone comes in and tells me that Master wants me. I go at once to his room. He is lying down, and I sit down on the floor near his knees. He looks at me with a sad and forlorn look, and says, "How much worry you have created in me! I will once again take up your case. I have put in such an amount of work on you that I can't allow it to go waste. Now you have to leave all the fun and play, and apply yourself to the work." In the next scene Master is sitting up. I place the palm of my right hand on his right knee, and tell him, "Such a thing will not occur again, I promise." The scene once again changes. Master and I have been in an airplane, but the aircraft has landed somewhere. I get out, see a multi-storeyed bungalow, and I know that some of our abhyasis live there. I go near the building and clap my hands to attract their attention. They see me from the first floor and all of them come down to me. I direct them to go and see Master. I then locate some Gujarati abhyasis in another building nearby. Mrs. Sundaram of Bangalore then appears and asks me if I want some tea, but I say I would like to have some coffee! The scene changes again. Master and I are in our flat in the Valamjee Mansion in Madurai. It seems to me like that. Master is lying down on a cot in the rear part of the flat. I persuade him to shift into the front room which he usually occupies when he is here. He agrees. I take him there, and I find Raghavendra Rao and Jahagirdar replacing his torn mosquitoes net. Dream ends.

12 April 1979—Thursday

H.M. Sabnis and his wife (of Bangalore) came at 4:00 p.m. I gave them a sitting from 4:45 to 5:15 p.m. Thorough cleaning was observed. Sabnis said that he felt very absorbed.

At 6:00 p.m. V.S. Narayanan and J. Viswanathan came to see us. Narayanan has returned from Shahjahanpur this morning. They stayed till 8:15 p.m. Narayanan gave us an account of his stay with our Master. This visit has done him a great deal of good. He has softened up. Normally he appears so tough and arrogant, though one senses an inner child-like quality. There is remarkable change in his visage. His eyes have become soft, and as my son Krishna put it, "They have become dog-like," with a new devotion.

15 April 1979—Friday

7:30 a.m.—Gave a sitting to H.M. Sabnis and his wife Usha. The transmission was for forty minutes and it was very deep. After the sitting Sabnis said, "Today I had an experience I have never had before. Just before the end of the sitting, for a few minutes, I had the feeling that I was floating." They had breakfast and left.

16 April 1979—Monday

I collected the first bound copy of Dr. V.S.R. Murthy's *Neurophysiological Basis of Raja Yoga in the Light of Sahaj Marg* from G.S. Press and left for Virudhunagar by the Kanyakumari Express at 6:45 p.m., half an hour late.

The book has come out very well.

17 April 1979—Tuesday (Madurai)

7:00 p.m.—Group sitting at Valamjee Mansion. About forty-five abhyasis were present. It was a very good sitting. S. Sadasivam arrived at 9:45 p.m. by bus from Vriddhachalam.

18 April 1979—Wednesday

7:00 a.m.—Individual sitting for S. Sadasivam. Cleaned his heart region thoroughly and then took up cleaning of *brahmand mandal*. Sadasivam reported: "My attention was centred upon the heart. The first ten minutes or so were confused, with a lot of extraneous thoughts. Then I found my attention going up here—pointing to the forehead—and even though I tried to bring my attention back to the heart, it remained only at that place, right till the end. Is this right? The last ten minutes were very deep and absorbing."

7:00 p.m.—Conducted group satsangh at Madurai Centre. Some fifty abhyasis were present. The sitting lasted forty-five minutes, and was extraordinarily deep and absorbing. I spoke till 8:45 p.m.

19 April 1979—Thursday

7:00 a.m.—Individual sitting for S. Sadasivam. Again this morning the work of cleaning the *brahmanda mandal* was taken up, after devoting some time to the heart region. Then took up the *atma chakra*. Sadasivam reported: "I felt a vertical division of the body into two, right down the middle, and found that the right side was full of light.

It was very nice."

7:00 p.m.—Group satsangh at Valamjee: forty-five abhyasis were present. The forty minute sitting was very good. Spoke till 8:45 p.m. and then went to J.R. Doreswamy's house in Anna Nagar on the Vaigai riverbank for dinner.

20 April 1979—Friday

7:00 a.m.—Individual sitting for S. Sadasivam.

5:00 p.m.—Individual sitting for W.H. Srinivasan, preceptor.

S. Sadasivam left for Vriddhachalam at 2:45 p.m. by bus. I left for Madras by the Pandyan Express at 7:25 p.m.

26 April 1979—Thursday

Left for Bombay en route Ahmedabad by the Dadar Express at 9:40 a.m. We are a group of fifty which includes eleven from Madurai and four from Tiruppur. More abhyasis joined this train at Renigunta and Tadipatri. Gave individual sittings in the train to Kothand's wife Indira, and Mrs. Saroja Sundaram, S. Sadasivam and S.K. Mohan. Also gave a group sitting at 6:30 p.m. The general reaction was that, "The sitting was fantastic!"

27 April 1979—Friday (Bombay)

Arrived at Dadar at 11:40 a.m., right on time. Our group of abhyasis went off to the Bombay Central Railway station while I went with Ramanbhai Desai—who had come to meet us—to Dr. Jajodia's house, along with J.R. Doreswamy Iyer. We had lunch there, stayed and rested till 4:00 p.m., and then went to Bombay Central to join our group.

3:30 p.m.—Gave a sitting to Dr. Jajodia, Mrs. Jajodia and J.R.D.

Our group left for Ahmedabad by a 'Holiday Special' at 11:30 p.m. after a great deal of frustration running around for some accommodation. We were more than eighty abhyasis on this train.

28 April 1979—Saturday (Ahmedabad)

We arrived at Ahmedabad at 10:40 a.m. The local centre had arranged buses to transport arriving abhyasis to the campus where Rev. Master's birthday celebrations will be held over the next few days. I went round the campus and inspected the arrangements. They were excellent.

At 7:00 p.m. I went to the airport to receive beloved Master. First Br. Raghavendra Rao, accompanied by M.D. Jahagirdar, arrived from Bangalore via Bombay at 8:30 p.m. Raghavendra Rao was received with much honour, complete with garlands and all, most of the abhyasis also falling at his feet!!

Rev. Master, accompanied by Shri Gunde Rao Nagnoor and Shri Rajeshwar Prasad Mathur, arrived from Delhi by air, about one hour late at 9:00 p.m. Master looked fit but tired, and weakness was manifested in his eyes. He was respectfully welcomed by all the abhyasis with folded hands, as I had instructed them that no one was to fall at his feet. They were very obedient. He was garlanded, and rested on a sofa for fifteen minutes, when Mrs. Prema Rajagopalan gave him a glass of cold milk she had thoughtfully brought for him. He was taken to the residence of Shri Gobind Ram Agarwal, where he will stay the next few days.

29 April 1979—Sunday

Opening day of Master's birthday celebration—eighty-first birthday.

At 9:00 a.m. the programme commenced with a public meeting presided over by Rev. Master. The huge *pandal* was simply and very tastefully decorated. I escorted Master to the dais. All remained seated and silent, as earlier requested. There was no outbreak of mass devotion and breaking of ranks. As soon as Master climbed upon the dais, all got up and did *pranam* to him. It was excellently organised. I garlanded Master with one lovely, fragrant garland on behalf of all the abhyasis of the world.

Shri C. Rajagopalan, preceptor-in-charge of the Ahmedabad Centre, gave a short introductory talk. After this Br. Raghavendra Rao of Raichur released our new publication *Neurophysiological Basis of Raja Yoga in the Light of Sahaj Marg* of which we have brought 800 copies here for sale. After the release, I delivered the main lecture of the morning on 'Human Perfection and God Realisation'. The speech lasted forty minutes. It was well received, as I had adopted a scientific stance in my extempore speech, suited for the modern day intellectuals. After this Shri S.A. Sarnad and Dr. A.B. Jajodia both spoke ten minutes each in Hindi. The final talk was in Gujarati by Shri Dev Ram Chavda of Navsari. The meeting ended at 11:30 a.m. I escorted Master to his car, the abhyasis all remaining seated and silent, and Master drove off to the residence of his hosts.

4:00 p.m.—I took my cousin B. Chakrapani, and Kothand's wife Indira, and my niece Jana to

Shri Gobind Ram Agarwal's house to see Master. Indira was anxious to personally invite Master to Jana's wedding fixed for 27th June. Master smilingly said he would try to attend.

5:30 p.m.—Meeting of the 'Sahaj Marg Research Institute' for one hour. Present: Shri Raghavendra Rao, K.C. Narayana, Prof. K. Kamalanathan, Shri S.A. Sarnad and I. After this I was with Master alone for one hour. We got back to the campus at 9:30 p.m.

30 April 1979—Monday

Master's eighty-first birthday celebrations commenced at 6:30 a.m. with a sitting conducted by sister Kasturi. Babuji Maharaj arrived at the campus at 8:30 a.m. I received him at the car on arrival and congratulated him personally in Hindi. I then escorted him to the dais. Shri Raman Lal Mimani, preceptor-in-charge at Calcutta, released the special commemorative souvenir. This was followed by a devotional song in Hindi sung by Kasturi, after which she gave a talk in Hindi. Dr. Sudha Gupta of Udaipur spoke next, also in Hindi, and an abhyasi sister of Lucknow then gave a lengthy Hindi song. The meeting ended at 10:30 a.m.

We then had a preceptors' meeting at the *pandal* itself in a separate area till 12:30 p.m., Master personally presiding over it. About eighty preceptors were present for this meeting!! Master gave a list of eight points for discussion. The main discussion centred around the need to exercise caution when admitting new abhyasis into the Mission. Master left after this.

I went to Gobind Ramji's house at 4:00 p.m.

and then drove from there with Babuji Maharaj and party to C. Rajagopalan's house. Between 6:00 and 6:30 p.m., Babuji Maharaj initiated Mrs. Draupadi Devi Agarwal, Shri C. Rajagopalan and Mrs. Prema Rajagopalan—lucky and blessed souls!

We all had dinner at C. Rajagopalan's house where our other brothers Raghavendra Rao, S.A. Sarnad, Dr. A.B. Jajodia and Jahagirdar also joined us. I went back to the campus at 10:30 p.m.

The days are simply terrible here—very hot and very humid. The nights, however, are delightfully cool, in fact surprisingly cool, so that one can sleep in peace!

1 May 1979—Tuesday

Master arrived at the campus at 8:00 a.m. and straight away conducted satsangh for twenty minutes. The concluding session of the celebrations began with speeches, my speech being the final concluding one, as has become usual now. I spoke for about twenty-five minutes on the eight points which Master had elaborated yesterday at the Preceptors' Conference.

Master was escorted to the large dining tent by me, where he spent five minutes with the volunteers, thus blessing them with his *darshan*, and then drove off to Gobind Ram's house. I had to remain the whole day in the campus, but was able to go to see Master at 5:00 p.m. There I joined Master's party and we all went to the sophisticated and modern residence of Shri Kantibhai V. Patel, where we all had dinner. I got back to the campus at 9:30 p.m. My cousin Capt. B. Chakrapani left for Bombay. When I came back to the campus, the abhyasi population remaining there had shrunk to a mere two hundred or so. The bulk had left during the day for destinations all over India.

2 May 1979—Wednesday

Rev. Master left at 8:10 a.m. by car with Gunde Rao, S.A. Sarnad, Dev Ram Chavda, et cetera, for Baroda. I saw him off at Shri Gobind Ram Agarwal's house. I couldn't control my emotion for some time. From Baroda Master goes on to Navsari tomorrow, visits Surat on the 4th, and then will go back to Navsari where he sleeps on 4th night. He will come back to Ahmedabad on 5th evening, spend the night here, and leave for Udaipur by air on the 6th. It is a pity I can't accompany him.

S.K. Sundaram, S. Sadasivam, S.K. Mohan, K. Mahalingam and I had lunch with Shri Subramaniam. Long talk with his daughter Gouri after lunch till nearly 3:30 p.m.

Our party had dinner at Shri Gobind Ram's house.

3 May 1979—Thursday

Our party got up at 4:00 a.m., bathed, et cetera, and left in three buses for the Ahmedabad railway station. We left Ahmedabad at 6:40 a.m. by the Navjivan Express direct for Madras—via Surat, Jalgaon, Manmad and Dhond. The total number of abhyasis on this train was in excess of 150!

When we passed Baroda, I felt very sad that Master was somewhere in that vicinity and I couldn't be with him.

The journey between Surat and Jalgaon (5:30 p.m.) was very slow, very hot and fatiguing.

4 May 1979—Friday

We were en route Madras. We haven't had a more uncomfortable journey that I can remember. It was terribly hot and oppressive. The really horrible section was the travel between Guntakal and Renigunta. We reached Madras (Beach station) at 8:10 p.m., about one hour late.

Appa, accompanied by Kothand, Ponnamma and Sudarshan, arrived by car from Bangalore at 10:0 p.m.

7 May 1979—Monday

My niece, Sow. Janaki, was formally betrothed to Chi. R. Suresh at their residence in Besant Nagar at 5:30 p.m. We all attended it.

11 May 1979—Friday

Appa, Kothand, Indira, Jana, Sudarshan and Kutty all left for Bangalore by car at 7:00 a.m.

14 May 1979—Monday

6:30 to 7:10 a.m.—In my meditation, at one point I felt that 'I' am nothing but consciousness embodied in a shell, the body. The experience was very vivid—something like what the coconut milk would feel inside the unbroken coconut shell!!

17 May 1979—Thursday

7:00 a.m.—Gave a group sitting to M. Ravi Kumar, J. Srinivasan and P.V. Subbarayudu. It was a good sitting, the last ten minutes being really intoxicating.

18 May 1979—Friday

6:30 p.m.—Sitting for S.K. Mohan and

Sulochana. An abhyasi from Mandamari in Andhra Pradesh joined soon after the sitting commenced. I didn't know he had come in. But I felt as if a big black figure had come in and sat down with us. When I opened my eyes after terminating the sitting, I saw him. It was a good sitting. The Mandamari abhyasi's name is Shri Adinarayana.

21 May 1979—Monday

7:00 a.m.—Gave an individual sitting to my wife Sulochana. Her condition is good. There is only some superficial grossness.

22 May 1979—Tuesday

Chi. Umesh informed me that his father-in-law at Lucknow has written to him to say that Rev. Master had gone to Lucknow recently for his monthly physical check-up. He has reported that Master is not only physically in bad shape, but is suffering from almost total loss of memory. He has said that Master could not even recognize Umesh's wife, Sow. Amita, nor their children Neetu, Sonu and Monu. Umesh was worried. I did not know what to do about it. Umesh felt that Master's health had deteriorated, and that he could not come to Bangalore or Madras in June as he has promised!

23 May 1979—Wednesday

6:30 p.m.—Took group satsangh. Present were R. Swaminathan, V.S. Narayanan, S. Rengarajan, A.T. Sampath, P.S. Doraivelu, Mrs. Sharada Ramanathan, Mrs. Veda Rajagopalan of Ahmedabad, and Mr. Iyengar of Bhopal. It was an exceptionally good sitting. The transmission was subtle and deep and absorbing. I felt a mood of compassion all through the sitting, and the sitting was fantastic.

Swaminathan said, "You have never given this sort of sitting to a small group like this. It was fantastic. I could not open my eyes. It was very deep and I was totally absorbed."

V.S. Narayanan said, "Even now I can't open my eyes. I wish the sitting had continued for a longer time. You need not have stopped it. It was so nice. I wish it had lasted longer."

P.S. Doraivelu: "I too felt the same. The sitting was very deep and absorbing. I was sorry when you stopped it."

26 May 1979—Saturday

My brother, Capt. S. Rajagopal, wife Komala, and sons Srivatsa and Sriram, all arrived from Singapore at around midnight.

27 May 1979—Sunday

7:30 a.m.—I took the morning group satsangh.

Appa, Kothand, Indira and Sudarshan arrived by car from Bangalore at 11:30 a.m.

1 June 1979—Friday (Bangalore)

Left for Bangalore with Kothand, Indira, Krishna and Sudarshan at 7:30 a.m. in ITPT Ambassador car TNR 1569. We reached Conjeevaram at 9:10 a.m., left at 11:30 a.m. and arrived Bangalore at 3:45 p.m.

2 June 1979—Saturday

10:30 a.m.—Individual sitting given to Indira and then to her mother Ponnamma.

3:30 p.m.—Called on Shri Rajagopalan, Mrs.

Veda and daughter Srimathi, all of Ahmedabad, at their son's residence in Jayanagar VI Block. Then to S.K. Sundaram's residence at 5:30 p.m.

7:00 p.m.—Conducted group satsangh at Bangalore Ashram. About thirty abhyasis were present. It was a soft transmission. There was an atmosphere of quiet and stillness.

Raghavendra Rao of Raichur was there. He spoke for some time to Krishna, my son, and gave him an individual sitting. He told me after the sitting, "I wanted to know him, Sir, and to become intimate with him. I saw light radiating from all the points of his heart. Has he been permitted by the Master?" I said that Krishna was not a preceptor—he is too young for it anyway. Raghavendra Rao said, "Sir! His condition is so good and all his heart points are glowing in such a radiance that I thought perhaps our Master has graced him with permission!"

We were back home in Indira Nagar by 9:00 p.m.

3 June 1979—Sunday

Inspected Bangalore Ashram work. No significant progress since my last visit. There seems to be some hold-up on the part of our engineering contractor.

8:15 a.m.—Conducted group satsangh at the ashram. About fifty abhyasis were present. The sitting lasted forty-five minutes. It was a superb sitting. The transmission was from the *brahmanda mandal* throughout. Raghavendra Rao was also present for satsangh.

S.K. Sundaram said, "Superb! I saw blue

colour. Very deep and peaceful. It was a unique sitting. Perhaps you did something special because Raghavendra Rao is here? I felt like that."

Mrs. Saroja Sundaram said, "When you transmit, I always feel Master's presence. But today I saw him sitting where you should be sitting—I mean, I saw Master with my eyes open. He was there on the seat, and you were not there. And I saw this with my eyes open! This is the first time I have had this experience."

Many other abhyasis had experienced depth, blue colour, et cetera.

The Sundaram family later came to Indira Nagar.

7:00 p.m.—Group sitting for S.K. Sundaram, Mrs. Saroja Sundaram, Kothand, Indira, Jana, Ponnamma, Krishna and Sudarshan.

4 June 1979—Monday

6:30 a.m.—Individual sitting to Shri R. Srinivasan.

Krishna and I left for Madras at 7:15 a.m. by car and arrived home at 'Gayathri' at 1:30 p.m.

12 June 1979—Tuesday (Madurai)

Left Madras at 7:40 a.m. by car and arrived at Trichy at 1:00 p.m. Lunched at Ashby Hotel and left at 2:00 p.m., arriving Madurai at 4:30 p.m. Whole day on official work.

13 June 1979—Wednesday

Whole day at Virudhunagar on company work.

7:00 p.m.—Group satsangh at Madurai Centre in Thasma Swami's house. Very poor attendance—barely twenty-five.

14 June 1979—Thursday

Whole day at Virudhunagar.

5:00 p.m.—W.H. Srinivasan gave me an individual sitting. I had been upset and perturbed. The sitting brought calmness and a measure of tranquillity.

7:00 p.m.—Conducted group satsangh at Valamjee Mansion. An excellent sitting of forty-five minutes duration. About thirty-five abhyasis were present.

S. Sadasivam arrived from Vriddhachalam at 9:30 p.m.

15 June 1979—Friday

7:00 a.m.—Gave Sadasivam an individual sitting.

Whole day at Virudhunagar.

5:00 p.m.—Sitting given to Sadasivam and preceptor W.H. Srinivasan.

7:00 p.m.—Conducted group satsangh at Shri Palanichami's residence in Tallakulam. Forty minutes sitting. Good attendance.

16 June 1979—Saturday

7:00 a.m.—Individual sitting given to S. Sadasivam at Valamjee. Left Madurai at 8:40 a.m. by car with S. Sadasivam and drove to Thanjavur, reaching ITDC Hotel at 11:50 a.m. After lunch we went to the residence of Shri B.M. Sundaram at 1:00 p.m.

3:00 p.m.—Group satsangh at Thanjavur Centre. Twelve abhyasis were present. Good sitting. Definite signs of improvement.

We left Thanjavur at 5:00 p.m. and arrived at Ashok Bhavan, Trichy at 6:10 p.m. Shri K.R. Subramanian B.E., Supdt. Engineer of Factories at Tirunelveli and a preceptor of the Mission, has been transferred to Trichy and is now here.

7:00 p.m.—Group satsangh at Ashok Bhavan. Twenty-five abhyasis were present. A good sitting.

17 June 1979—Sunday

Left Trichy with S. Sadasivam at 7:00 a.m. and collected our preceptor brother Shri K.R. Subramaniam at his residence, and drove to Ariyalur, seventy-one kilometres away, arriving there at 8:40 a.m. Shri M. Packiam, Spl. Deputy Collector (Land Acquisition), who became an abhyasi some years ago at Madurai, is on transfer here, and has got together a small group here so that Ariyalur now has a Shri Ram Chandra Mission centre!

9:30 a.m.—Group satsangh at Ariyalur Centre. More than twenty-five abhyasis present, including a few from Trichy. It was a very good sitting.

Left Ariyalur at 11:00 a.m. with Sadasivam and drove straight to Vriddhachalam, arriving at Sadasivam's residence at 1:00 p.m. K.R. Subramanian left for Trichy from Ariyalur. Lunch at Sadasivam's.

2:00 p.m.—Individual sitting for Mrs. Shanta Sadasivam.

S.K. Mohan was here. We both left for Madras at 3:00 p.m., reaching home at 6:50 p.m. A very hot drive, dusty, uncomfortable and fatiguing.

21 June 1979—Thursday (Bangalore)

Seena, Komala, Appa, Srivatsa and Sriram left at 7:45 a.m. by ITPT vehicle with driver Periaswamy, while Sulochana and I, accompanied by Pandi, left at 8:45 a.m. Both parties met at the 'Emerald' Motel in Ranipet and then proceeded together, reaching Bangalore at 2:45 p.m.—Kothand's house in Indira Nagar.

23 June 1979—Saturday

K.V. Reddy of Malaysia arrived by air from Delhi at noon. A.H. Krishna and I received him at the airport and took him home to Indira Nagar where he will stay with us.

24 June 1979—Sunday

8:15 a.m.—Group satsangh at Bangalore Ashram conducted by Appa. K.V. Reddy had an individual sitting with Raghavendra Rao. He later left for home with us.

We all shifted to the Belagodu Kala Mantap after 6:00 p.m. K.V. Reddy left for Madras by the 10:30 p.m. bus, from where he flies to Colombo tomorrow, and then on to Kuala Lumpur.

27 June 1979—Wednesday

Kothand's daughter, Sow. Janaki, was married to Chi. R. Suresh, son of Devaki and R. Seshadri, at Belagodu Kala Mantap. A large gathering was present including Shri T.T. Narasimhan and Mrs. Padma Narasimhan, T.T. Vasu, T.T. Jagannathan, apart from over fifty Mission abhyasis including preceptors Raghavendra Rao, M.D. Jahagirdar, B.K. Rajagopal, et cetera, et cetera. May Master bless her and her chosen groom. Evening reception was in grand style, with N. Ramani playing the flute supported by Vellore Ramabhadran on the mridangam and Suresh, B.Sc., on the violin.

28 June 1979—Thursday

Raju and Seena told me that they had been with my boss, Mr. T.T. Narasimhan yesterday evening for quite some time, and that he had told them (about me), "Pachu has lost all his business sense. After he started this meditation, he has become useless to me. I may have to retire him soon."

We vacated the Belagodu Kala Mantap and moved back home to Indira Nagar.

Seena and family, as also B. Chakrapani and family, left for Madras by the Night Mail.

29 June 1979—Friday

At 7:00 a.m. my car had been loaded up and we were about to leave for Madras. Kothand broke down and wept, saying that all of us were deserting him. So I postponed our departure to Sunday.

2:30 to 6:00 p.m.—At S.K. Sundaram's house with Dr. and Mrs. Shyam Rao, Gunde Rao, Dr. Sudha Gupta of Indore. Gave sittings to all of them, and an individual sitting to M. Murugesan.

1 July 1979—Sunday

Left Bangalore at 11:30 a.m., after attending the wedding of Sow. Geetha (Paiyan's daughter). We reached Madras at 4:30 p.m. Sulochana and Krishna were with me, as also Pandi, the ITPT guesthouse cook at Madurai.

5 July 1979—Thursday

T.K. Narasimhan, who had attended Jana's wedding at Bangalore and spent much time with T.T. Narasimhan at the reception, told me that TTN had told him, "Pachu insulted me before my U.K. Principals. He is of no use to me now. I shall retire him in a year or two." I was deeply hurt and upset.

Appa arrived from Bangalore by the Brindavan Express at 7:10 p.m.

6 July 1979—Friday

Woke up out of a dream as the clock struck 6:30 a.m.

I am coming out of a very large industrial area, with few factories put up and much of the land vacant, somewhat like the Gujarat Industrial Development Corporation Industrial Estate in Ankleshwar. I see hundreds and hundreds of students of all ages coming from a hilly area to my left. They are all members of the RSS, as I confirm by asking one of them. It is dusk. I don't see any *pucca* roads, but I follow one of the younger students and reach a road which goes down quite steeply on my left. I give the boy a 'mosambi' fruit. Then I go down the road in the dark to try and find the boy as he has taken only one segment of the fruit I offered to him, leaving the rest of it in my hands. I go down two sets of very steep wooden stairs and reach a house. I find someone there who seems to be Mr. K. Raman of Madura Coats Ltd., though this is not quite clear.

In the next scene, I appear to be in the same place. Kasturi is now there. I prepare to have a sitting from her. Then I find that beloved Master has arrived! He has bandages around both his legs. They are being taken off. Later, he wants them put on again. He tells me, "Ramaswamy knows where they are." He is referring to the employee of TTK & Co. at Delhi. Ramaswamy hunts for the bandages but cannot find them. Master says that they are special bandages which have arsenic or phosphorous on them! I ask Swaminathan to find some strips of old *dhotis* to be used for the bandage.

In the next scene: Master is seated centrally in a large hall. To his right, about thirty sister abhyasis are seated. To his left, a few brother abhyasis sit facing him. I sit at the end, in the middle, facing Master. End.

7 July 1979—Saturday

Received 100 copies of the third edition of *My Master* from G.S. Press.

13 July 1979—Friday

Left for Raichur at 3:35 p.m. by the Bombay Janata Express, accompanied by S.K. Mohan. Hot journey. No water in the bathroom. At the Central Station there was no water. At Arkonam, there was water, but no hoses were available. Finally managed to have water filled up at Renigunta station!

14 July 1979—Saturday

Arrived Raichur at 5:00 a.m. Brother B.M. Heble of Gulbarga met us at the station and drove us to the Mission ashram in a jeep. A group of about thirty abhyasis from Yerraguntla and Proddatur centres, led by preceptor Shri M. Venkatasubbaiah, also arrived by the same train.

When we arrived at the ashram, I found that nearly 350 abhyasis had already assembled there. We were put up in the room intended for Rev. Master's occupation!

At 7:00 a.m., after bath, et cetera, I called on Br. Raghavendra Rao at his residence, three minutes walk or so from the ashram. I met brother Shri D.R. Vitthal Rao also there.

8:30 a.m.—Conducted the inaugural meditation sitting with a forty-five minute transmission. It was very good. After that I offered *prasad*. After this there were some speeches in Kannada by brothers S.A. Sarnad and Srikantiah, followed by a Telugu lecture by Shri M. Venkatasubbaiah.

There was a public meeting in the evening from 5:00 p.m. at which I also spoke. The evening sitting was conducted by Shri Raghavendra Rao. In between, we had a preceptors' meeting at 3:00 p.m. attended by S.A. Sarnad, R.N. Mahendrakar, R. Ramachandra Reddy, K. Ramachandra Reddy, H. Joga Rao, S.K. Sundaram, D.R. Vitthal Rao, M.D. Jahagirdar, Gopal Rao Majumdar, D.B. Annigeri, M. Narayana Rao, Ayal Reddy, Ram Sastri, K.V. Abhaya Kumar, Mrs. Raghavendra Rao, Mrs. Jahagirdar, Mrs. Shantabai Dattaraj, Mrs. Ramachandra Reddy and myself. Raghavendra Rao presided. The training of students by M. Venkatasubbaiah of Yerraguntla at his 'Shibiram' was discussed and approved. The rest was all usual routine.

15 July 1979—Sunday (Raichur)

8:00 a.m.—Raghavendra Rao conducted the morning satsangh. This concluded the celebration of Pujya Babuji Maharaj's birthday. Mohan and I were the last to leave Raichur—at 5:30 p.m., three hours late, by Bombay-Madras Mail, seen off by Annigeri.

17 July 1979—Tuesday

Br. Raghavendra Rao arrived from Bangalore by the Express at 2:10 p.m. Krishna met him at the station and brought him home to 'Gayathri'. He conducted satsangh at 5:00 p.m. and left for the station at 6:00 p.m. to go to Delhi by the Grand Trunk Express en route Shahjahanpur. This visit is in response to an urgent telegraphic summons by Master—he had received the telegram while I was in Raichur, wherein Master had asked him to go for ten days immediately, adding 'Urgent Confidential.'

18 July 1979—Wednesday

Left for Coimbatore by the Nilagiri Express at 9:00 p.m. There was really heavy rain on the way between Arakonam and Salem. On the train I prayed continuously for Krishna's success when he goes to the U.S. Consulate tomorrow for his visa.

19 July 1979—Thursday (Coimbatore)

Arrived Coimbatore at 7:00 a.m. I stay at the Hotel Alankar as usual.

8:00 a.m.—Group satsangh at Dr. S.S. Ramakrishnan's house.

6:30 p.m.—Group satsangh at Dr. S.S. Ramakrishnan's house.

Krishna telephoned at 4:30 p.m. from Madras to say that he has got the U.S. visa this morning! All praise to Master! There is an officer there at the consulate who has made life miserable for all seeking a U.S. visa, even to such an extent that some have gone to U.S. consulates in other places in India for a visa. I was quite worried. Anyway, by Master's grace, the last hurdle is now crossed, all is set for him to go to Madison, Wisconsin for further studies in Industrial Engineering towards an MS degree. I felt sorry that Krishna had to manage things by himself, but I have deliberately seen to it that things work that way. He is an only son, and has got to manage everything for himself. He has managed very well so far. I know that sometimes he feels bitter with me for not helping him—I have sensed it—but I have refrained from helping him, hoping to make him truly self-reliant, and a really capable young person.

20 July 1979—Friday (Bhavanisagar)

Left Coimbatore at 7:00 a.m. by car for Erode with V. Seshan on company work, and went to Bhavanisagar at 5:30 p.m.

8:00 p.m.—First sitting to Shri R. Shankaranarayanan, Industrial Relations Officer of Tamil Nad Cardboard.

8:30 P.M.—Group sitting for V. Seshan, R. Ramanan and B. Ramachandran.

21 July 1979—Saturday

7:30 a.m.—Group satsangh at Bhavanisagar.

Left after lunch for Coimbatore reaching Alankar Hotel at 4:30 p.m.

5:30 p.m.—Group sitting. Six Tiruppur abhyasis also present.

Left for Madras by the Nilagiri Express at 7:35 p.m. Bad night on the train. Vomited twice. Symptoms of food poisoning.

24 July 1979—Tuesday

My fifty-third birthday. Nothing very much to be proud of in the years past. What have I to look forward to in the future? Only Master knows. It is all in his hands.

Appa upset Krishna by saying that when Krishna returns from U.S. after his studies, he may not find him alive! Appa is rather morose these days. Have tried to clean him now and then, as instructed by Master, but I don't remember it, and perhaps I may have done it barely six or seven times so far. Poor showing, if my memory plays tricks like this, and my obedience to Master's instructions is at such a dismally low level.

25 July 1979—Wednesday

I have not been to my office since my return from Coimbatore as I have been sick. Today I did not go even though I was a great deal better. My reluctance to go to office seems to be increasing, after a brief period of fifteen days when my enthusiasm was on the increase! It takes a real effort of will to go to the office! Often my wife Sulochana has to push me out, lovingly, saying *"Udhyogam Purushalakshanam!"* Prayer to the Master that I should not be compelled to do what I don't want to do, seems to be the only answer.

28 July 1979—Saturday

Jana and Suresh came to our place for an early lunch. Perhaps this is their first visit to us after their marriage! After lunch Appa left with Kothand, Indira and Sudarshan for Bangalore by car at 11:00 a.m.

Left Madras at 1:35 p.m. by car for Sriharikota, where a small centre of the Mission has been established. I was accompanied by M. Ravi Kumar and S.K. Mohan. We arrived at Sriharikota at 4:00 p.m., having covered the distance of 105 kilometres in two hours twenty-five minutes—rather slow!

5:00 p.m.—Group satsangh. Shri K. Ramachandra Reddy, Nellore preceptor, and Shri Erla Pulliah, preceptor at Tirupati, have both come. We had a total of thirteen for satsangh. After a fifty minute sitting, I spoke till 8:00 p.m. Then we all went out for dinner at the V.I.P. restaurant, walked a bit and got back home.

29 July 1979—Sunday

6:30 a.m.—Group satsangh for one hour. A very good sitting. After tiffin we left at 8:30 a.m. and arrived home at Madras at 11:00 a.m.

6 August 1979—Monday

7:00 a.m.—Shri K.R. Subramanian, preceptor at Trichy, came yesterday. I gave him an individual sitting and did thorough cleaning of the heart region, as well as of the *brahmanda mandal*.

4:45 p.m.—Individual sitting for K.R. Subramanian. Around 5:00 p.m. I felt he had entered the *brahmanda mandal*. I must have this verified by Rev. Master. K.R. Subramanian left for Trichy by the Rockfort Express at 10:10 p.m.

9 August 1979—Thursday

Sulochana, Krishna and I were to leave this morning for Delhi by the Tamil Nadu Express. However, the train was cancelled because of floods near Nagpur. I managed to get air tickets, and the three of us left in the evening at 6:10 p.m. by air for Delhi, seen off at the airport by T.T. Sridharan and S.K. Mohan. There was a violent period of twenty minutes in the air before we landed at Nagpur. Sulochana was quite anxious and worried. It was as if a leaf was being blown hither and thither by the wind! The flight landed at Nagpur—a scheduled stop—and reached Delhi at 11:00 p.m., about one hour behind schedule. Abhyasi brother C. Ramakrishna met us at the airport and took us home in Vasant Vihar—Lajpat Nagar.

Surprisingly, I have been under a powerful burst of emotion since 3:00 p.m. because of the impending departure of my son Krishna to the U.S.A. How can I bear separation from him? Tears were restrained with much difficulty.

10 August 1979—Friday (Delhi)

Went out shopping for Krishna's needs till 2:00 p.m. We had lunch at the Volga restaurant and got back to Lajpat Nagar by 3:00 p.m.

7:00 p.m.—I conducted group satsangh in C. Ramakrishna's house. About thirty abhyasis were present. It was a very good sitting.

Krishna, Sulochana and I left Delhi by the Lucknow Mail at 10:10 p.m. for Shahjahanpur, travelling IInd Class 2 tier A/C sleeper. We were seen off by C. Ramakrishna.

An abhyasi of the Madras Centre, Shri V. Sambasivam, had got a job in Libya and had resigned his job and left Madras for Delhi on 2 August 1979 to go on to Libya. I was surprised to see him this evening at satsangh. Poor fellow, he was in deep trouble as he hasn't been able to secure a visa yet—some humbug by a 'job-broker' through whom he had obtained his Libyan job, but who turned out to be something of a fraud. I asked him to visit Master, and I saw him on the Delhi platform, travelling on the same train!

11 August 1979—Saturday (Shahjahanpur)

We arrived at Shahjahanpur at 5:15 a.m. Shri Gunde Rao met us at the railway station with Master's Fiat car to take us to the ashram! We dropped off Gunde Rao near Master's house and drove on to the ashram.

At 7:45 a.m. we all drove back to Master's residence and were there till 11:30 a.m. Master gave us and two abhyasis of Vijayawada, who were there, a sitting at 10:30 a.m. It was a superb sitting. I was in a condition almost like that of *samadhi.* I was lost to this world and my head kept falling forward to my left.

Later Master remarked to me, "Before one sits in meditation, or before one gives a sitting to others, one should do one's cleaning first. It is enough if this cleaning is done for a few minutes. This confers much benefit. How did you feel today? You are completely full!"

We went back to the ashram around 11:30 a.m., had lunch, and spent the rest of the day in rest and in long talks with N.S. Rao.

12 August 1979—Sunday

From 7:45 a.m. to 11:30 a.m. we were at Rev. Master's house. I had a bad toothache. Shri Rajaram Bharatia, Shri B.K. Sharma, Dist. Magistrate at Bijnor and Krishna took me to the dentist. In severe pain the whole day.

13 August 1979—Monday

The entire right side of my face is swollen and in severe pain. I had taken a sleeping pill last night under dentist's orders—one tablet of Larpose—the first ever in my life—and because of that I slept heavily and woke up late. Even after waking up I felt groggy and not completely under control of myself. We did not go to Master's house in the morning.

Master came to the ashram at 9:30 a.m.—to our immense delight—and stayed till nearly 4:00 p.m. He stayed in his cottage. We were there with him all the time.

12:30 p.m.—Master gave me an individual sitting in his bedroom for about twenty minutes. He was very happy and cheerful, and there was a sparkle in his eyes. He should come out more often and be away from his home environment. There he sits and broods, and is under various pressures. It would do him a great deal of good if he would come to the ashram every morning and stay here till 5:00 p.m. The change is so visibly good. He agreed to do so when I suggested it last time I came here to Shahjahanpur, but can't implement it.

14 August 1979—Tuesday

We went to Master's house at 7:30 a.m. As soon as we arrived there Master sent us back, instructing us most lovingly to pack up and move to his house! Joy of joys! We of course did this promptly, and were back by 10:00 a.m.

I had a long confidential talk with Master. I told him frankly of a group which is now doing nothing but indulging in character assassination—mine, of course. I told him that this group of persons were even creating a file to be used against me when need arose. When he asked me who were all the persons involved in this, I replied that Shri Ram Chandra Saxena (Ramjibhai), Shri Prakash Chandra Saxena, and auditor Shri S.C. Kishore were the prime movers. I suggested that Shri Raghavendra Rao of Raichur had probably become allied with them, perhaps inadvertently, and without knowing what he was doing. I pointed out to Master that his personal correspondence was being taken out to create a file against me. I told Master everything in detail. Master said, "Look here, I know everything. I never expected such behaviour from Ramji. There is only one reason for it, jealousy, but you shouldn't worry about it. I shall apply my will and I expect everything will be all right. To unnecessarily throw mud on someone's reputation is a very bad thing. You be free of worry!"

I told him a similar campaign of character assassination was being mounted against Gunde Rao, and charges of 'loose' behaviour levelled by the same three persons. I told Master that this was a systematic campaign to throw South Indians out of favour and so get rid of them. He agreed, but added that I should leave matters to him and not worry.

It was like old times, staying with Master, eating with him at his table, sitting out with him on the courtyard—it was a revival of the good old days when this life was routine, before the ashram was built!

Krishna was moody and sullen. Later, Sulochana told me that he had asked Master about his spiritual condition, state of *yatra*, et cetera, but Master had not replied at all. Under pressure from Sulochana, I asked Krishna about it. He felt that his progress had come to a stop, and so he had asked Master. He added that he was upset when Master gave no reply. Later I asked Master about it. Master smiled and said, "Look here, Krishna told me that he feels that his progress has come to a stop. What reply should I give him? The feeling is right. His feeling that his progress has come to a stop is quite correct. I had controlled his progress. I didn't want him to go ahead too much because he is a young boy and has to study—and after all, what is the hurry? Once he completes his education, then he can again resume his spiritual progress. Otherwise there is this danger that his attention may be diverted wholly to this side, and then his interest in normal life may become reduced. Tell him not to worry about these matters. Let him complete his education and leave his spiritual progress to me. Have you understood it?"

15 August 1979—Wednesday (Shahjahanpur)

My toothache has gone but facial swelling still persists. Today is Sri Krishna Jayanthi day. Many abhyasis offered *prasad*. We, too, did so.

Rajaram Bharatia is extending his oil mill and had requested Rev. Master to lay the foundation stone for the new block. Master had originally agreed to do so. Today, when Rajaram come to see him about it, Master suddenly said that I would depute for him. So in the evening I went and laid the foundation stone for the new block!

Krishna, Sulochana and I left Master's house at 10:00 p.m., accompanied by J.R.K. Raizada, and went to the station where we took the Kashi Vishwanath Express for New Delhi. This train should have left at 11:15 p.m., but came late at

00:30 a.m., simultaneously with Lucknow Mail, and left only after the Lucknow Mail left for Delhi. Raizada was with us till our train left Shahjahanpur at 00:45 a.m.

16 August 1979—Thursday (Delhi)

We arrived at New Delhi at 7:45 a.m. C. Ramakrishna met us very kindly at the station and took us home. We were out till 3:00 p.m., shopping for Krishna, re-confirming his flight, and got home after lunch. SAS had a surprise for us—no seat for Krishna, even though we had reserved over a month ago! It seems that in their agreement with our government, there is a stipulation that SAS can pick up only a stipulated number of passengers each year from Delhi, and that this number has already been exceeded. SAS staff said that they had applied to the government to increase the number and were sure Krishna would travel as planned.

7:00 p.m.—Group satsangh at Shri Ram Sharan Chopra's house in Moti Bagh II—on the lawn. About fifty abhyasis were present including Mr. & Mrs. Sundara, B.D. Mahajan, R. Krishnaswamy. It was a very good sitting. *Prasad* was offered after the satsangh. We got back to Ramakrishna's residence around 9:00 p.m.

17 August 1979—Friday

We were busy packing Krishna's one suitcase, making sure that he had everything that he needs. I was overpowered by emotion all the time, and was afraid of making a fool of myself by bursting into tears. By Master's grace I was able to control myself, but only with great effort. For the past one year I have been troubled by the thought of our impending separation. It has been constantly in my mind, and has caused me many sleepless nights. Today I am on the point of emotional breakdown!

We left for N.K. Rangnath's house at 9:30 a.m. He has a nice flat in the Press Enclave. We had lunch there and got back to Ramakrishna's house at 2:00 p.m. We rested till 5:00 p.m. In the meantime Krishna went out with Mrs. Leela Ratnam (TVS).

6:00 p.m.—We left with baggage for Shri R.S. Chopra's house in Moti Bagh II. I felt much moved and constantly on the verge of tears but kept the emotion hidden.

7:00 p.m.—Group satsangh at Shri Chopra's place on the lawn, same as yesterday, but preceded by the offering of *prasad*. Sulochana had an experience while *prasad* was being offered. She said, "I was in the house of Mr. Sundara, and was sitting at the dining table to eat. I took something out of a bowl on the table. As I took my hand out of the bowl, I saw my fingers had become long and elongated, and blood was dripping from the fingers. I felt as if, 'I am taking Sundara's blood,' as if the blood is being sucked up, upwards from his toes. Next I saw Master in his easy-chair, and I was seated next to him. I put my right index finger between the big toe and the next one on Master's right foot, and asked him whether he felt anything. Master asked me, 'What is the matter?' I replied that I am giving him all my blood for his physical welfare!"

After satsangh we went to Shri Sundara's house in Vasant Vihar for dinner, and then came back to Chopra's place by 10:00 p.m. We sat on the lawn till 11:30 p.m. and then left by taxi for the Palam Airport. C. Ramakrishna accompanied us to the airport.

Sundara has been unwilling to take on the responsibility of celebrating Master's next birthday on 30 April 1980 at New Delhi as I have decided. During dinner at his house, I was able to persuade him to agree to this by offering my personal assistance for the celebration.

18 August 1979—Saturday

My son Chi. Krishna, accompanied by his classmate Chi. S.R. Srinath (son of Shri R. Ratnam of TVS) left by Scandinavian Airlines System flight for Copenhagen at 2:00 a.m. Sulochana and I, along with C. Ramakrishna, were at Palam to see him off, and stayed till the aircraft took off. It was a moment of much emotion for us. Even Krishna, who has been quite manfully composed, showed signs of emotion when he bid his mother good-bye. It will be a trying and lonely time—the next one-and-a-half or two years—when he is away in a foreign land, and he so young! Master will protect him in all ways. Sulochana spoke to Master a few days ago at Shahjahanpur and told him that Chi. Krishna is now his son, and that she is no longer worried about his welfare and education. Master replied, "Then it is all right. My daughter-in-law, when you have left this matter to me you should remain carefree. After completing his education, Krishna will return to you."

Yet the moment of parting was one of great internal sorrow for me. I have requested our Danish group to look after these two young men while they are there for the next two or three days, and I have also written to Stephanie Fassnacht, an abhyasi at Madison (Wisconsin), about his arrival. We were at the airport till 2:30 a.m. and then went with C. Ramakrishna to his house in a taxi.

2:00 to 5:00 p.m.—Individual sittings for Shri R.N. Chaddha and Smt. Bela (Mrs. R.S. Chopra's brother's daughter). Then a long talk with the landlord of C. Ramakrishna, who came with his wife.

We—Sulochana and I—left C. Ramakrishna's house at 5:30 p.m. for New Delhi railway station and left for Madras in a I Class coupe compartment. Abhyasis C. Ramakrishna, Purushottan Gaekwad, Krishnaswamy's son Ramji, Prem and Shyam Tandon were at New Delhi to give us a warm and affectionate sendoff. Our train left half an hour late at 8:00 p.m., as someone pulled the communication cord just as the train started to move off the platform.

24 August 1979—Friday

Our Chief Accountant, Shri T.V. Pichumani, also an abhyasi, gave me a happy and very nice bit of news, confidentially, that all executives of TTK & Co. drawing Rs. 500 per month and above—about thirty-two in all—will participate in a superannuation scheme worked out with the Life Insurance Corporation. He said that the first annual installment of premium for 1979 has already been paid. Since I am due to retire at the end of July 1985 on completion of fifty-eight years of age, and I have only six years service left, Pichumani felt that the monthly pension I may qualify to receive on retirement will be not less than Rs. 800 per month. This was excellent news. Thanks to Master, and all praise to Him!

Sulochana, S. Sadasivam, S.K. Mohan and I left home at 2:00 p.m. by car for Tirupati to participate in Rev. Master's eighty-first birth anniversary celebration, being celebrated by the Tirupati Centre of the Mission today and tomorrow. We reached Tirupati at 5:30 p.m. Arrangements for the stay of abhyasis had been made at No. 2 Govindarajaswamy Choultry. The arrangements were very good. Sister Kasturi had arrived earlier this afternoon at 1:30 p.m. with Br. V.G. Joshi from Delhi. She presides over the celebrations. Br. Raghavendra Rao and D.R. Vitthal Rao from Bangalore, along with M.D. Jahagirdar, were all there.

7:00 p.m.—Sister Kasturi conducted the group satsangh. About five hundred abhyasis were present. It was a good sitting.

Later Appa, Kothand, Indira and Ponnamma arrived by car from Bangalore to participate in the function.

25 August 1979—Saturday

7:00 a.m.—Sister Kasturi conducted group satsangh.

3:00 to 4:30 p.m.—Preceptors' meeting attended by about twenty-five preceptors in all—Kasturi, Raghavendra Rao, D.R. Vitthal Rao, M.D. Jahagirdar, Pulliah Chetty, Dr. V.S.R. Murthy, Mrs. Chitra Srinivasan, sister Ranganayaki, K.C. Narayana, Dr. K. Kamalanathan, Dr. K.C. Arvinda Rajagopal, Mrs. Draupadi Bai (wife of Raghavendra Rao), Shri D.S.K. Subrahmanya Sastri, Mrs. Sastri, R. Ramachandra Reddy and wife Ramasubbamma! Dr. C.A. Rajagopalachari, my wife Sulochana, Shri D. Ramamurthy, Shri M. Venkatasubbaiah, Shri V.G. Joshi, Shri C. Rajagopalan, Shri Gopal Rao Majumdar, Shri V. Venkatapathi and myself. I presided over the meeting. All went well until my father suddenly created chaos by telling K.C. Narayana that there was another initiation, and that, "initiation is only for the chosen few." Thus was the cat let out of the bag. There was conster-nation among the few initiated disciples present, but I quickly took the matter in hand and got the situation under control. I had to talk to K.C. Narayana after the meeting ended. He collared me at the door and insisted on knowing what was going on in the Mission; whether Master was cheating him by withholding something and if so, how Master could say that there are no secrets in Nature, et cetera, et cetera. I had to talk and convince him that Master showed no special favour to anyone, nor would the highest spiritual approach be denied to a deserving one. He was convinced at last, thanks to Master, and I heaved a sigh of relief.

6:00 p.m.—Group satsangh conducted by Raghavendra Rao. There were a few speeches after this, including a short one by me.

26 August 1979—Sunday

7:00 a.m.—Group satsangh conducted by sister Kasturi. After breakfast Sulochana, Sadasivam, Mohan and I left at 10:00 a.m. to return to Madras by car, reaching home at 2:00 p.m.

9:30 p.m.—Sister Kasturi and V.G. Joshi arrived by the Sapthagiri Express from Tirupati. I received them at the station and took them home to 'Gayathri' to stay with us.

27 August 1979—Monday

7:00 a.m.—Kasturi took group satsangh. About sixty abhyasis present.

6:30 p.m.—Kasturi conducted group satsangh—about eighty abhyasis were present for this session.

28 August 1979—Tuesday

6:30 a.m.—Sister Kasturi gave me an individual sitting and then she gave Sulochana an individual sitting.

I saw myself climbing up a very steep iron ladder which had no hand rails to hold. The ladder was almost vertical. I climbed almost to the top, but when there were just two or three more rungs to climb, I seemed to sway with the wind and was about to fall. Somehow I swayed forward, caught hold of the next higher rung, and climbed to the top. After this I saw my own face in front of me. A black cloth was covering my eyes like a bandage. This cloth fell off and my full face was exposed, shining with the radiance of the sun. At this stage I felt that Kasturi was trying to read my condition, and the total conviction came to me that she was **not** able to penetrate as deep into my condition as she wanted to do, and she could therefore **not** read my condition fully! My sitting ended at 7:00 a.m.

When I related my experience, Kasturi put both her palms on my head and blessed me. Then I told her about my conviction that she couldn't read my condition. She was momentarily upset, saying, "There has been no matter or condition which I have not been able to read till today. Such a thing can never be! Babuji Maharaj has said, 'Daughter, what I myself cannot do, you are able to do. This is God's gift that you are so sensitive.'"

After a few moments she said she would have to think further about it.

7:30 a.m.—Group satsangh conducted by Kasturi. She called me to her room at 3:00 p.m. for a private chat and told me, "Brother! What you told me this morning is true. I have not been able to know the speciality of the special work that Master is carrying out upon you. I feel that in you he is creating a 'Personality', and I cannot know that work (read it)."

7:00 p.m.—Group satsangh by Kasturi. Later she left with V.G. Joshi for Trichy by the Rorkfort Express from Egmore. I saw her off. Train left at 10:20 p.m.

29 August 1979—Wednesday (Trichy)

Sulochana, S.K. Mohan, R. Swaminathan and I left by car at 9:00 a.m. for Trichy to participate in Rev. Master's birth anniversary celebration, being celebrated there by the Trichy Centre. We reached Trichy at 3:00 p.m. Sulochana and I stay with our preceptor brother in his house (Labour Dept. quarters, Kajamalai Colony) while Swaminathan and Mohan stay at Ashok Bhavan, where sister Kasturi and V.G. Joshi are also staying.

5:00 p.m.—Evening programme began with talks by five abhyasis. After that, Kasturi spoke in Hindi and I translated it into Tamil concurrently.

7:00 p.m.—Kasturi conducted group satsangh. It was a disturbed sitting.

30 August 1979—Thursday

7:00 a.m.—Group satsangh at the centre—in Capt. Ramaswamy's house in Thillai Nagar—conducted by Kasturi. It was a long sitting of fifty minutes duration, and superb! After that she gave a brief talk, which I translated. Then I spoke for twenty minutes. After this I took Kasturi and V.G. Joshi on a sight-seeing tour of Trichy and Srirangam and then dropped them at Ashok Bhawan.

I had a long, confidential talk with Kasturi in her room for nearly two hours. She had some opinions which I could not concur with at all: 1) Speaking of Rev. Master's health and general condition, Kasturi categorically said that she feels Master is no longer in touch with Lalaji Maharaj. An astounding, and almost blasphemous statement. She says Master's prayers are no longer being answered, and said that Babuji Maharaj had himself told her that he was bewildered as to why Lalaji was no longer answering his prayers.

2) She warned me against Raghavendra Rao—and against the Karnataka groups as a whole—saying that Raghavendra Rao was trying, and would continue to try his best to oust me. She said, again and again, that Raghavendra Rao would be my greatest problem.

3) She was considerably agitated by affairs at Shahjahanpur.

After lunch at K.R. Subramanian's house, Sulochana, Swaminathan, Mohan and I left for Madurai at 3:00 p.m. by car, accompanied by Shri K.R. Subramanian also. We reached Valamjee Mansion at Madurai at 5:20 p.m. At 8:00 p.m. I went to the Madurai Centre—Shri Thasma Swamy's residence—to talk with the preceptor-in-charge and to inspect arrangements made here for celebrating Rev. Master's birth anniversary tomorrow.

9:50 p.m.—Kasturi and V.G. Joshi arrived from Trichy by the Vaigai Express. I met them and took them home to Valamjee Mansion where they will stay with us.

31 August 1979—Friday

Master's birthday celebrations commenced with breakfast, followed by satsangh conducted by Kasturi at 9:00 a.m. The sitting was very good. I felt as if a recumbent person got up and sat up alertly. About two hundred and fifty abhyasis are gathered here for the celebration—from Rajapalayam, Virudhunagar, Coimbatore, Tiruppur, Ariyalur and Sholavandan.

Kasturi, Sulochana, Swaminathan, K.R. Subramanian and I were at the Madurai Centre the whole day and got back to Valamjee Mansion only at 9:30 p.m.

1 September 1979—Saturday

7:30 a.m.—Kasturi took group satsangh. Even though Coimbatore and Tiruppur groups left last night, there was still a large group here.

Kasturi and V.G. Joshi left for Madras by the Quilon Mail at 8:00 p.m. She was seen off by more than twenty abhyasis. While at Madras, Umesh looks after her—she leaves for Kavali tomorrow, then on to Vijayawada and then Delhi.

2 September 1979—Sunday

7:30 a.m.—Conducted group satsangh at

Madurai Centre. Good sitting. Then went to Vijaya Bank Subrahmanyam's house for tiffin—he has been transferred here from Trichy. K.R. Subramanian left for Trichy at 3:30 p.m. by bus, and S.K. Mohan left for Madras by the 9:00 p.m. bus.

4 September 1979—Tuesday

Whole day yesterday and today at Virudhunagar on company work.

7:00 p.m.—Group satsangh at Valamjee Mansion. Shri Thasma Swamy, J.R. Doreswamy Iyer and W.H. Srinivasan present with twenty abhyasis or so. Very good sitting—stillness, quiet felt.

5 September 1979—Wednesday

Gruhapravesam of Shri Poovalingam's house named 'Satyodayam' at Sadashiva Nagar on Vaigai bank. We had group satsangh at 6:30 a.m. followed by *prasad* distribution. A nice way of celebrating *Gruhapravesam*—a Sahaj Marg way.

Half a day at Virudhunagar. Back to Madurai at 2:00 p.m. Sulochana and I left by car for Trichy at 2:40 p.m. and arrived at K.R. Subramanian's house at 4:50 p.m.

7:00 p.m.—Took group satsangh at 'Kalai Palli' in Woraiyur—about a dozen abhyasis present. Good sitting.

6 September 1979—Thursday

Left K.R. Subramanian's residence in Trichy at 8:00 a.m. after breakfast, and Sulochana and I drove home to Madras, arriving at 'Gayathri' at 1:45 p.m.

7 September 1979—Friday

3:30 p.m.—Summoned by Mrs. Padma Narasimhan for a meeting with her and TTK & Co. General Manager V. Gopalan. I was criticised for lacking in 'group consciousness' and 'group spirit'. Insinuations that I have been making money on the sly. I was deeply upset by this meeting which lasted fifteen minutes or so.

Sulochana, S.K. Mohan, preceptor K. Mahalingam, P. Kameshwar Rao, S. Narayanaswamy and I left Madras at 10:10 p.m. by the Bombay Mail for Yerraguntla. R. Venkatasubba Reddy of Cuddapah was in the same compartment, and when I greeted him he just ignored me and cut me dead. How to understand such behaviour? And he a preceptor, too. Ever since he and his brother Ramachandra Reddy got close to Umesh and developed common business interests, they have started this type of crude behaviour. They think they can win Master's heart by being close to Umesh!!

8 September 1979—Saturday

We arrived at Yerraguntla at 5:30 a.m. Ravi Kumar met us at the station and took us to his home, one hundred yards away on Station Road, parallel to the railway line. His father Shri M. Venkatasubbaiah and other relatives welcomed us.

7:30 a.m.—Group satsangh in a nearby school. About forty abhyasis were present. The transmission lasted forty-five minutes and was very good. I spoke till 9:15 a.m., Ravi Kumar doing the Telugu translation. After this we had breakfast, rest, then lunch.

3:30 p.m.—Left for Proddatur, about seventeen kilometres away, in a van, arriving there at 4:00 p.m. We stay in a room at the Koppara Memorial Hall. Dr. G. Kuppuswamy and sister Ranganayaki of Tirupati; V. Venkatapathy of Tiruttani; Dr. K.S. Swamy of Tirupati, Cuddapah R. Ramachandra Reddy and R. Venkatasubba Reddy, all preceptors, have also arrived.

6:00 p.m.—Group satsangh in the hall. Forty-five minutes sitting. There was deep cleaning. Later on the abhyasis reported having felt quite disturbed. After this I spoke for one hour, with Ravi Kumar doing the Telugu translation very capably. We stayed the night at Proddatur.

9 September 1979—Sunday

9:00 a.m.—I conducted group satsangh in the hall. About four hundred abhyasis were present!! It was an excellent sitting of fifty minutes duration. I spoke for a short while. After this, preceptor brothers Shri N. Kumaraswamy, Mahendrakar R.N., and V. Venkatapathi spoke.

2:30 p.m.—Preceptors' meeting—repeated more or less what I had said at the meeting in Tirupati on 25 August 1979.

4:00 p.m.—Public meeting. I addressed the audience for one hour. Then Shri M. Venkatasubbaiah spoke for one hour in Telugu.

6:30 p.m.—Shri N. Kumaraswamy conducted the group satsangh.

After dinner, the six of us left Proddatur at 8:30 p.m., drove to Yerraguntla and boarded the Bombay/Madras Mail at 9:50 p.m. to go home to Madras.

11 September 1979—Tuesday

My father returned from Bangalore by the Brindavan Express at 7:10 p.m.

30 September 1979—Sunday

7:30 a.m.—Appa conducted the group satsangh. It was a very good sitting.

Appa, Sulochana, S.K. Mohan and I left home at 9:00 a.m. by car to go to Tiruppur via Ulundurpet and Salem, reaching Tiruppur at 7:00 p.m. after a hot journey. Appa quite tired! We stay at a hotel called 'India House'.

At 8:30 p.m. I went to the Venkateswara Tirumana Mahal, just outside the city on the Kangeyam road, and gave a sitting to about fifty abhyasis already assembled there. It was a fantastic sitting. The transmission was very subtle and deep. A *samadhi*-like condition was produced. Preceptors K.R. Subramanian of Trichy, Dr. S.S. Ramakrishanan of Coimbatore, R. Venkataraman also of Coimbatore, P.K. Venkatesan of Virudhunagar, all are here.

1 October 1979—Monday

Babuji Maharaj's eightieth birth anniversary celebrations held at Tiruppur. May He live forever.

7:00 a.m.—Morning satsangh conducted by Appa. The morning session was for abhyasis only. There were many talks.

4:00 p.m.—Evening session commenced. It was a public meeting, well attended. P. Palaniappan of Madurai spoke very well indeed for fifty minutes. Then I spoke, too. In the morning today I had spoken for thirty minutes in Tamil—Appa applauding it and expressing considerable surprise at the fluency of my Tamil!

2 October 1979—Tuesday

Closing session of the celebrations. Appa conducted morning satsangh. I gave the concluding speech, as usual.

After lunch, we left at 2:00 p.m. by car for Coimbatore, reaching Hotel Alankar at 3:15 p.m. I developed a bad headache which became almost unbearable. So I remained in the hotel and could not participate in the evening satsangh. Appa left from Coimbatore for Bangalore by the Island Express. Mohan left for Madras.

8:00 p.m.—Gave an individual sitting to Shri K.R. Ramaswamy. Shri L.T. Chauhan, abhyasi of Gulbarga, came to see me at 8:30 p.m. He will accompany us to Madurai where he has relatives, and then go with us to Madras to inspect the Mission ashram site.

3 October 1979—Wednesday

Morning on official duty at ITPT — Coimbatore unit.

1:00 p.m.—Sulochana and I, accompanied by L.T. Chauhan and Laxmiammal, left for Madurai by car, reaching Valamjee Mansion at 4:30 p.m.

7:00 p.m.—Conducted group satsangh at Madurai Centre.

4 October 1979—Thursday

Whole day at Virudhunagar on company work.

7:00 p.m.—Conducted group satsangh at

Valamjee Mansion. About twenty-five abhyasis were present. Good sitting.

5 October 1979—Friday

Whole day at Virudhunagar.

7:00 p.m.—Conducted group satsangh at Tallakulam, Shri Palanichami's house. Very good sitting of forty-five minutes duration. Good attendance of twenty-five abhyasis in spite of torrential rains from 6:30 p.m.

6 October 1979—Saturday

Half day at Virudhunagar.

7:00 p.m.—Group satsangh at Valamjee attended by thirty abhyasis.

7 October 1979—Sunday

7:30 a.m.—Took the group satsangh at Madurai Centre. Then spoke for thirty minutes.

Sulochana, L.T. Chauhan and I left Madurai at 10:00 a.m. by car and arrived Trichy at 12:20 p.m. We stay with Shri K.R. Subramanian at his residence in Kajamalai.

7:00 p.m.—Conducted group satsangh at Trichy Centre. Twenty-two present. This centre continues to languish for want of attention by the preceptor-in-charge, Capt. T.N. Ramaswamy. Rev. Master is reluctant to do anything to upset him! His wife is sincere and attends to satsangh regularly, gives sittings, et cetera. He never has attended satsangh or taken sittings these past few years.

8 October 1979—Monday

Sitting given to Shri K.R. Subramanian, L.T.

Chauhan and Shri K. Subramanian.

Sulochana, Chauhan and I left Kajamalai at 9:00 a.m. by car for Madras, arriving home at 2:45 p.m.

In the evening, L.T. Chauhan visited our proposed ashram site. My brother Kothand is here. He was annoyed with me for being out of station when "an explosive situation has developed in the office." It seems T.T. Jagannathan told him, "PRC (meaning me) has stabbed us in the back. He is favouring Dennis Grove. The situation is explosive. He is in league with Baby & Co. to make money." Kothand was very upset. I gave him all details and he went at 8:30 p.m. and met T.T. Jagannathan and reassured him about me, and gave him a correct picture of events, et cetera. Sulochana was very upset because Kothand spoke to me in front of his son-in-law Chi Suresh!!

9 October 1979—Tuesday

9:30 a.m.—I met Mrs. Padma Narasimhan, Mr. T.T. Vasu and Mr. V. Gopalan. They decided that the ITPT Board of Directors will meet tomorrow to co-opt Mr. T.T. Raghunathan and Mrs. Padma Narasimhan as directors.

4:00 p.m.—Summoned to meet Mrs. Padma Narasimhan and Shri T.T. Jagannathan. Had a free and frank talk with Jagu for forty-five minutes. Grievances against me and suspicions about me were all brought out into the open by Jagu, and cleared by me on the spot—once and for all, I hope! I thought that this day would be my last day in the service of TTK & Co., but Master wills it otherwise. We parted as cordially as was possible, under the circumstances.

7:00 p.m.—I gave a sitting to Jens Gnaur, Michael Hjerno and another abhyasi of Denmark. M. Ravi Kumar, S.K. Mohan, K. Mahalingam and Dr. Viswanathan were also present along with L.T. Chauhan. It was an exceptional sitting, superb in all ways.

L.T. Chauhan left by Bombay Mail for Gulbarga.

19 October 1979—Friday

At the office from 10:30 a.m. I was overcome by emotion for about half an hour and felt like weeping. The hostile environment in the office, the separation from my son Krishna, and Master's silence all contributed to my acute depression. I will write to Master and request his kind permission to resign my job. There is no other way.

20 October 1979—Saturday

Diwali day. Krishna's absence felt acutely. Wept for half an hour in bed.

21 October 1979—Sunday

I had an emotional outburst at 6:00 a.m. in the bathroom when I thought of Master's innocence, and how well it is reflected in his charming face. I felt sad that I am unable to get even a part of his innocence. Then, during the morning satsangh, which I conducted, the idea of innocence came again and I felt that Master was telling me that as long as samskaras remain, innocence cannot be there. In effect, therefore, innocence is the return of the original condition. As I was transmitting in this thought, the sitting went on for forty-five minutes and was fantastically deep and absorbing.

Appa returned from Bangalore in Kothand's car at 4:30 p.m.

24 October 1979—Wednesday

To office at 8:00 a.m. to attend a special meeting at 8:30 a.m. Meeting commenced only at 9:00 a.m. Present were Mr. T.T. Narasimhan, Chairman of the TTK group; his wife Padma Narasimhan; daughter-in-law Shanti Ranganathan; brother T.T. Vasu; sons T.T. Jagannathan and T.T. Raghunathan; T.T.K. General Manager V. Gopalan; Finance Chief K. Kuppuswamy; Marketing Manager N.R. Dugar; Mr. S.N. Iyer of Bombay; and, surprisingly, B. Ramachandran, Works Manager of ITPT.

T.T. Narasimhan announced that T.T. Raghunathan would take charge of ITPT immediately and would be formally designated as 'Executive Director' of the company—which is my present designation—when TTN returns from Europe in the end of November. He said, "Pachu! I will decide your future when I return. I will have a talk with you when I get back and see where in the TTK group we are to absorb you." That was all. The meeting was over with that one statement by the group chairman. As I was leaving the room—the first to go—TTN said, "You will continue to be a director of ITPT."

28 October 1979—Sunday

Today the life subscription to Mission's magazine *Sahaj Marg* has touched 420! Good going.

1 November 1979—Thursday

Did not attend office. The uncertainty in my official position makes me loathe going to the office, and is more responsible for my absences than sickness. Even when there is some illness, I suspect that the cause is the tension I am under—psychosomatic in nature. Master says one should apply one's will. In my case it is my wife Sulochana who helps me all the time, pleading with me, encouraging me, and if these don't work, almost pushing me to go!

3 November 1979—Saturday

Received first 150 copies of Master's *Towards Infinity* (third edition) from G.S. Press.

4 November 1979—Sunday

Woke up at 4:00 a.m. out of a horrible nightmare in which I find that my son Chi. Krishna has died, and I am weeping bitterly. I hear his voice saying 'Appa' as I heard it when he telephoned us from Madison (Wisconsin) on Divali morning. Even after I woke up I couldn't control my tears. I sat in meditation till 4:50 a.m. and prayed to Master for my son's welfare. Is it bad samskara washed off, by Master's grace, in the dream state? I guess it is so.

7 November 1979—Wednesday

Don Sabourin and his wife Jackie, accompanied by Kirsten George of Winnipeg, came from Delhi at 9:40 p.m. by air. A.H. Krishna and I met them at the airport and brought them home to 'Gayathri' where they will stay till 11 November.

11 November 1979—Sunday

Don Sabourin conducted the morning group satsangh. The last ten minutes of the sitting were very good, very deep.

Don, Jackie and Kirsten George left for Delhi by the evening flight at 7:30 p.m.

15 November 1979—Thursday

In my own meditation, I feel an upsurge of violence. It is not an emotion, as such. But I often see myself with a long and sharp knife, attacking someone. I have had this feeling of violence for some months now, off and on, but have not written to Master about it yet.

16 November 1979—Friday

Early morning dream: I am with my company chairman, Shri T.T. Narasimhan, and he wants to tell me why they are all against me. He takes me to a large factory floor, discusses something with someone else, and as we are going back to the office—not our TTK & Co. offices—he sees a canteen trolley with dirty cups and saucers on it. He picks up two to take to his office, which I take over from him. He walks briskly up a steep ramp—it has no steps but is a sloping pathway of concrete—and I follow him with some difficulty. When I reach the upper floor I am unable to locate his room. I, however, hear his voice calling me. The dream fades off. In the next scene I find myself with his younger brother, T.T. Vasu. We are again in a strange office, not TTK's. He tells me something, or says something about me which upsets me. I beg him not to go on misunderstanding me and hating me. He says, "I will tell you why all the people here are against you. First let me tell you about Kuppu (K. Kuppuswamy)." At this moment some visitors come in to see him. I go out to order some coffee for them, and then come back and wait for him to be free. The dream fades away, and I wake up.

We—Appa, Sulochana and I—were to go to Tadapatri today but cancelled it because of Appa's giddiness and my office problems.

20 November 1979—Tuesday

Early morning dream: I am in a strange building. There are other persons also. Suddenly a group of officers in uniform come in to conduct a raid. I am very worried. In the next scene, I am in another house when Shri V. Nataraja Iyer (Swaminathan's father-in- law) walks up the road, greets me and takes me into the building. He opens a closed door and takes me into a room where we can have privacy, as there are others here. But in that room some ladies are dressing, and so he backs out of it. Next, I am in a train with Master and one other abhyasi. The abhyasi is next to Master, while I am a little away from him. Master looks at me, pats the place next to himself by his side, and says, "Come and sit here. I am not able to speak to you." I move there and sit next to him. I look up and find a tall, young man in front of me, who says, "I have brought the car for Master." Evidently we have arrived at the destination. The car is a luxury minibus and takes us where we have to go. On arrival I find that I have to climb, laboriously and painfully, up a steep iron ladder which, fortunately, has some hand-holds positioned at awkward points. I am helped by our abhyasi from Gulbarga, Shri B.M. Heble, and reach the top of the ladder and go into a large luxuriously furnished room. Master is seated on his bed. End.

29 November 1979—Thursday

The whole of last week I have been experiencing deepening depression as my official affairs continue in a state of uncertainty. It is beginning to tell on my health. I hope things will be resolved soon, one way or the other, by Master's grace.

1 December 1979—Saturday

Early morning dream: I am in the hall of a large, but rather old and dilapidated building. It is a hall like one finds in large temples. There is obviously a meeting of the Mission here. Many persons are here, and we are seated in rows, and obviously food is about to be served. Master, accompanied by some persons, enters the hall, walks along the lines of seated persons, and takes his seat about ten yards away from me. While I am eating, I notice that I am not wearing my badge. I get up and wash my hands in a canal or small river flowing next to where I was sitting, get rid of the food on my hands by washing it off, extract my badge from my wrist bag, and put it on. In the next scene, I am wading through chest-high water in a pond or lake. Suddenly I miss my badge. Some girls, seated nearby, look at me and giggle. I walk back a few steps and locate my badge at the bottom of the pond. I retrieve it and put it on. Next scene—I am looking for a latrine. R. Ramachandra Reddy points out one to me. I open the door and find two toilets, but many persons are there. I proceed on my way, and find myself high up on the bank of a river. There are some boys there who behave insultingly. I remain calm and quiet. End.

3 December 1979—Monday

Sister Kasturi's letter dated 27 November 1979 received today. About my spiritual condition, she writes: "Brother! You are most highly blessed because the thoughts of Shri Babuji are always merged in you, and He is the Ultimate, All-pervading existence. This being the case, you should not merely merge your thoughts in His, but you should merge your totality in Him. If you don't merely allow your thoughts to merge, but allow the Truth, the totality to remain merged, then it will not take any time. You remain in a state of melancholy because the condition and His remembrance which remain merged in you are pulling the totality of Parthasarthi, and when there is a deficiency in it, the result is melancholy state of mind. The second thing is that sadness is a symbol of renunciation. Both conditions are present in you."

8 December 1979—Saturday

6:00 a.m.—Left Madras by the Kovai Express for Salem, accompanied by S.K. Mohan, V.S. Narayanan, J. Viswanathan, J. Srinivasan, S. Narayanaswamy, T.S. Rajaram, preceptor K. Mahalingam, and sister S. Vathsala. Just before the train moved, a bag kept on the luggage rack over the seat in front of me fell and broke, and a bottle full of *kumkum* was sprinkled on both my feet! Narayanaswamy said this was "an excellent omen!" He said, "It is a sign that all will have to fall at your feet. It is a sign of great and very significant changes for you in the future."

We reached Salem at 10:30 a.m. and drove to Vasawi Mahal where the Mission meeting was in progress under J.R. Doreswamy Iyer's chairmanship. Preceptors S. Ranganayaki (Tirupati); M. Venkata-subbaiah (Yerraguntla); R. Venkataram (Coimbatore); J.R. Doreswamy Iyer and W.H.

Srinivasan (Madurai); K. Subramanian and K.R. Subramanian (Trichy); K. Mahalingam (Madras), are all here.

5:00 p.m.—I conducted group satsangh. About one hundred and fifty abhyasis were present. Madras ten, Coimbatore two, Chittoor two, Cuddapah three, Yerraguntla one, Tirupati one, Kollegal three, Bangalore twenty-two, Tiruppur twenty-two, Madurai sixteen, Trichy seven, Rajapalyam five.

6:30 p.m.—Public meeting. Speakers were sister Ranganayaki, S. Narayanaswamy, I myself, and P. Palaniappan, in that order. It was a good meeting ending at 9:00 p.m. After dinner, slides of our Rev. Master were shown.

9 December 1979—Sunday

7:30 a.m.—Took the group satsangh for forty minutes. Then I spoke for some twenty minutes. After breakfast some abhyasis spoke, and the celebrations came to an end with lunch.

7:00 p.m.—Our Madras group had dinner at Shri Karuppuswamy Chettiar's house, after which we left for Madras by the Yercaud Express at 10:10 p.m.

An excellent astrologer, Shri V. Kandaswamy Naicker of Coimbatore, has become an abhyasi a few months back. He was here for this celebration and we met for the first time. He predicts that:

1) I will continue in service with TTK & Co. till retirement without loss of position or prestige, but that I will also start something of my own in Engineering or Electronics sometime in 1980.

2) That I will succeed Master eventually as His representative, and President of SRCM.

3) That I will live to ninety-seven years of age.

4) That I will have to work very hard in both the spiritual and material fields for the welfare of humanity.

10 December 1979—Monday

Arrived Madras at 7:05 a.m. I was quite sick the whole night on the train with severe headache. Had three vomits too. I was worse after getting home. Did not attend office.

Sulochana asked me to guess who had conducted satsangh here yesterday. I guessed thrice, and all my guesses were wrong. It seems Shri R. Seshadri came for satsangh. He told Sulochana that he had retired from service and would now devote himself to the work of the Mission! Appa requested him to conduct satsangh, which he did. He has been out of the Mission these last four years and said he was with Puttaparthi Shri Satya Sai Baba! Truly our Master works wonders—surely but, as it appears to us, slowly—and in this he manifests his Divinity! Master has almost shed tears because of Shri Seshadri, deeply regretting that the enormous work he has done upon him was going waste. He will be happy now.

17 December 1979—Monday

Received 1,000 copies of Shri Ishwar Sahai's excellent book, *A Peep Into Sahaj Marg*, the third edition of which is printed here by G.S. Press.

22 December 1979—Saturday

Left for Khammam at 4:30 p.m. by the Madras-Hyderabad Express, accompanied by S.K. Mohan, M. Ravi Kumar, V.S. Narayanan, R.G. Viswanathan and J. Viswanathan. We are on our way to Palavancha to attend the opening of the newly constructed Mission ashram there, and to participate in Rev. Master's birth anniversary celebrations.

23 December 1979—Sunday (Palavancha)

Arrived at Khammam at 3:00 a.m. Preceptor brother Shri C.S. Chary of Manuguru met us with three other abhyasis and drove us ninety kilometres to Palavancha in a Mahindra van. The ninety kilometre drive took us one hour forty minutes. At Palavancha we stayed in a vacant flat.

We breakfasted at Shri Martin's house. Then at 8:00 a.m. I conducted satsangh where about sixty abhyasis were present. We then went to the ashram. A fine job of work has been done here, thanks to the dedicated and loving efforts of preceptor-in-charge Shri Thandra Krishna Rao and his group of abhyasis.

We were the first to arrive in Palavancha—as usual! The other abhyasis from outside centres are expected only this evening, tonight, and some even tomorrow morning. We had an excellent lunch at Shri Martin's house.

6:30 p.m.—Conducted evening satsangh in Shri Martin's house. For this sitting about one hundred abhyasis were present. It was a good one.

24 December 1979—Monday

8:30 a.m.—I formally opened the Palavancha Ashram by cutting a ribbon. I did this as instructed by Rev. Master, he having deputed me to inaugurate this ashram. Then I conducted group satsangh at 9:00 a.m. Over one hundred and fifty abhyasis were present: Hyderabad twenty-five, Bellampalle twenty, Karim Nagar ten, Ramagundam eight, and others from Guntur, Godavari Khani, Nagarjunasagar. Strangely enough there was no one from Vijayawada. The sitting lasted forty minutes. I spoke after that for twenty minutes. Later, others spoke—including N. Kumaraswamy and R.N. Mahendrakar of Hyderabad—till 10:30 a.m. The morning session went off very well indeed, and Master's Presence was felt throughout.

4:00 p.m.—Had a meeting with the preceptors present: N. Kumaraswamy and R.N. Mahendrakar of Hyderabad, T. Krishna Rao of Palavancha, D.V.P. Rama Rao of Kothagudem, D. Radhakrishna Rao of Bellampalli, C.S. Chary of Manuguru. There was a need expressed by all of them to have more preceptors, particularly in centres like Karim Nagar which have none. I explained to them that Master was very disappointed with most of the existing preceptors. Master felt that they were not working at all, and felt that making new preceptors was of no use. Master has very clearly stated his unwillingness, and has also ordered me not to grant any more provisional permission!

5:00 p.m.—Shri N. Kumaraswamy took the group satsangh for forty minutes.

6:00 p.m.—Public meeting. I addressed the assembly. After that, N. Kumaraswamy and

D. Radhakrishna Rao spoke. After dinner, slides of Rev. Master were projected—immensely enjoyed by all. The celebrations ended at 10:30 p.m.

I started having a bad headache from 11:00 p.m., followed by a bad vomit at 4:00 a.m. Splitting headache. Slept only after 4:30 a.m.

25 December 1979—Tuesday

Since I was sick I could not attend the 8:00 a.m. satsangh, nor could I go to Manuguru with Br. C.S. Chary as planned yesterday. I got up after 9:00 a.m., had a light breakfast and met some local VIPs interested in hearing about Sahaj Marg.

Lunch at Shri T. Krishna Rao's house at 2:00 p.m. We left Palavancha at 5:30 p.m. with Shri C.S. Chary in his Mahindra van and arrived at Khammam at 7:30 p.m. We left Khammam at 9:00 p.m. by the Hyderabad-Madras Express. Br. Chary waiting to see us off before driving home to Maruguru, 160 kilometres away. A good and useful visit, this!

31 December 1979—Monday

I have distributed about forty sets of colour slides of our Revered Master so far, to donors donating Rs. 250 and above, voluntarily, to the Mission. There are about 252 slides in each set! They have been very well received and most of the bigger centres, and many of the smaller centres of the Mission, have a set available.

1980

1 January 1980—Tuesday

A new year has come round once more. My twenty-sixth year of service with T.T. Krishnamachari & Co. commences today.

8 January 1980—Tuesday

Andre Rombout of Holland and a friend, Frouwke Alida Porthaus, came at 5:00 p.m., having arrived from Delhi by G.T. Express—five hours late! Andre said he met Dr. Karl Gutsche of Munich at Shahjahanpur. Karl has examined a tumour in Master's abdomen and Andre said Karl was worried that it could be something undesirable. Evidently, he wants to rule out a cancer! Karl told Andre that full tests will have to be completed in Europe, and that Master has agreed to have an operation if it became necessary. This is the first I hear of Master having a tumour! I pray for his health and long life!

9 January 1980—Wednesday

Appa left for Bangalore at 7:35 a.m. by Brindavan Express.

10 January 1980—Thursday

Letter addressed to Appa from Hanns Gangloff says that Master has a tumour **outside** the stomach. He says only very detailed medical examination can tell whether the tumour is benign or malignant. He adds that Master has agreed to go to Europe in May-June this year for stay in Copenhagen and Munich only.

12 January 1980—Saturday

Early morning dream: A large number of

persons of both sexes are assembled in a hall to receive my chairman, Mr. T.T. Narasimhan. I am standing near a wall, but am pushed around by his female relatives. I see he has arrived. He is not visible to me from where I am standing, but those around him whom I know greet me and beckon to me. I go up to his chair to greet him, but before that I search for a key and open the room, and then when I go into the room I find Master sitting in the chair! Master says, "Quickly take me to the doctor. First duty is to brush the teeth." I go to fetch his toothbrush, et cetera, and find myself on a high level place, looking down to where I have to go. There are no steps, no path, and I have to take a series of jumps down. A young boy tells me, or shows me, how I should negotiate those jumps. I woke up. It was 5:50 a.m.

Issued a letter of appointment to Andre Rombout, appointing him Secretary of the Mission in Holland. He and Frouwke leave for Delhi tomorrow.

16 January 1980—Wednesday

Sulochana, my brother-in-law T.T. Jagannathan, twenty-five others and I left for Delhi by Grand Trunk Express at 7:10 p.m. en route Shahjahanpur for Basant Panchami.

18 January 1980—Friday

We arrived at New Delhi half an hour late at 8:45 a.m. We stayed on at New Delhi railway station and left for Shahjahanpur at 1:55 p.m. by Kashi Viswanath Express, reaching Shahjahanpur at 8:00 p.m. Br. Kashi Ram Agarwal met us at the station. We drove to the ashram by bus. Christine Langstaff (Canada), Vibe and Flemming Riis (Denmark), Anne-

Marie Van Steven (Holland), Jens Clausen and others from Europe are already here.

19 January 1980—Saturday

7:00 a.m.—Conducted group satsangh in the ashram meditation hall. About sixty present. Very good sitting.

Rev. Master came to the ashram at 4:00 p.m. and stayed for half an hour. He was in a jovial mood and we had a wonderful time in his presence.

20 January 1980—Sunday

7:00 a.m.—Conducted group satsangh. Between four hundred and fifty and five hundred were present for meditation. The sitting lasted forty minutes and was a fantastic one!

6:40 p.m.—Conducted group satsangh. Hall full. Superb forty minute sitting.

Master initiated H.M. Sabnis and his wife Usha Sabnis at 10:00 p.m. in his cottage.

21 January 1980—Monday

6:30 a.m.—Revered Master opened the Basant Panchami celebration by giving the first sitting in the hall. It was a thirty-five minute sitting. It was a superb sitting. I was deeply absorbed, and found myself frequently falling to my left.

10:00 a.m.—Attended a meeting of abhyasis of the Delhi Centre to discuss arrangements to celebrate Master's birth anniversary on 30th April.

11:00 a.m.—Meeting with Bangalore Centre abhyasis regarding their ashram construction, and need for funds.

2:00 p.m.—Mission's Working Committee meeting till 4:45 p.m.

6:30 p.m.—Under Master's instructions, I conducted the evening group satsangh in the hall. The sitting lasted fifty minutes and was very good. I was busy till midnight.

22 January 1980—Tuesday

Basant Panchami Day.

6:30 a.m.—Master conducted satsangh but for thirty-five minutes only. He is no longer able to give a one hour sitting, which was usual during the previous years. He, however, sat through the subsequent programme of talks, poems, et cetera, till 9:30 a.m. I was busy till lunch time meeting various groups of abhyasis.

Two abhyasis of Vijayawada, Shri K.V. Subba Rao and Shri Satyanarayana, came to meet me with another abhyasi of Palavancha, Shri Krishnarjuna Rao. They have offered to construct seventy lavatories and seventy bathrooms, together with a new bore well, pump, overhead tank, et cetera—at an approximate cost of two and a half lakhs of rupees! I got them to make the offer in writing, stipulating that cost over-runs would be no excuse for stoppage of work or constructing lesser numbers of facilities, and then secured Master's approval to it.

3:00 p.m.—Preceptors' meeting for half an hour. Master did not attend.

8:45 p.m.—A second meeting of preceptors was convened under Master's orders. His Secretary, J.R.K. Raizada, read out some new instructions and guidelines in English. Gunde Rao then translated them into Hindi.

Busy till midnight with overseas abhyasis.

23 January 1980—Wednesday

6:30 a.m.—Master conducted the final sitting of Basant. It was a wonderful forty minutes. '*Afthabe Maarfath*' was sung, bringing tears to my eyes as usual. Exodus of abhyasis commenced after breakfast, and by 11:00 a.m. only about two hundred and fifty of us were left. Master was to have gone home at 4:00 p.m. but kindly agreed to stay one extra day and go home tomorrow.

10:00 a.m.—Master initiated S. Kali Mohan and V.S. Narayanan (Madras).

9:00 p.m.—Master initiated Satya Prakash Kulasreshta and Krishna Swaroop Nigam.

During the day I had a long and confidential talk with Master regarding the hatred against South Indians being created by the trio PK, PN, and RL. Master said he needed time to settle Mission matters satisfactorily!

6:30 a.m.—I conducted the morning satsangh in the ashram. At 10:00 a.m., Rev. Master granted full permission to Shri Raman Lal Mimani of Calcutta. Master left for home at 2:30 p.m.

5:30 p.m.—I conducted satsangh at the ashram. About one hundred and fifty abhyasis are still here. The thirty minutes sitting was very good.

25 January 1980—Friday

Master came to the ashram at 9:30 a.m. with some officials. They were given tea and shown around. Master went back home soon after they left.

5:30 p.m.—I conducted the evening satsangh.

26 January 1980—Saturday

We went to Master's house at 10:00 a.m. where Jens Clausen and I sat with him and finalized his forthcoming European tour, allowing for ten days stay in Copenhagen, then twelve to eighteen days at Munich, and a further week at Copenhagen prior to return to India—departure from Delhi planned for 2 May 1980!

We got back to the ashram at noon. Master came to the ashram at 4:00 p.m. and stayed with us till 5:30 p.m.

Our Madras group of thirteen left Shahjahanpur by the Lucknow Mail, just after midnight, for Delhi.

27 January 1980—Sunday (Delhi)

Arrived New Delhi 7:30 a.m. Br. Ram Sharan Chopra met us and drove us home for a bath and breakfast.

9:00 a.m.—Conducted satsangh at M.S. Sundara's house in Vasant Vihar. This was followed by a meeting regarding celebration of Master's birth anniversary on 30 April 1980. From there I was taken to the Bharat Scouts Camping grounds to see the venue for myself. It is a jungle, and much work is necessary if abhyasis are to stay there in tents. It looks snake-infested to me! Then back to Shri Chopra for lunch.

4:00 p.m.—Satsangh at Chopra's place.

We left Delhi at 7:25 p.m. by the Grand Trunk Express for Madras. Shri K.R. Subramanian of Trichy, Y.V.S. Lakshmi, Jagan, Sulochana and I were accompanied by nine other abhyasis of Madras.

Some fifteen abhyasis of Delhi were at New Delhi railway station to see us off. This Basant has been nice, not too cold, with Master in a generally cheerful mood, and reasonably fit.

29 January 1980—Tuesday

We returned home at 8:30 a.m. Soon after we arrived home, Christine Langstaff and a friend arrived by air from Delhi and came to 'Gayathri' to stay with us till 3 February 1980.

1 February 1980—Friday

Appa returned from Bangalore at 8:10 p.m.—one hour late—by the Brindavan Express.

3 February 1980—Sunday

Christine Langstaff and John left for Delhi by air at 7:00 p.m.

6 February 1980—Wednesday

Wrote to Rev. Master asking for permission to take my wife Sulochana to Europe when I accompany Master in May. She will of course go at my expense.

8 February 1980—Friday

Early morning dream: A large gathering. Obviously it is our Mission *bhandara* being celebrated somewhere. I am walking along, inspecting arrangements, and I enter a long cave. I can see the light at the other end of the cave. As I go along the cave, on the way I see a small branch cave on my right. It is a short cave, maybe fifty feet long, and has a raised platform on which the Gupta brothers of Bangalore, and some others, are seated. Wooden reapers are being nailed to the wall of the cave to provide wiring for electricity. I walk through many caves and see abhyasis everywhere.

9 February 1980—Saturday

Early morning dream: I am in a large campus and in the midst of several acres of undulating land. There is a large two-storey building out of which I have come. I walk along, and come to a centrally located building of one storey where buses have arrived, bringing abhyasis. I see abhyasis carrying their suitcases to the places assigned to them for their stay. It is obviously our ashram complex, but it is **not** Shahjahanpur.

8:00 a.m.—Accompanied by S.K. Mohan, V.S. Narayanan and J. Srinivasan, I left by car for Vriddhachalam, reaching Sadasivam's house at 12:00 noon.

1:00 p.m.—Individual sitting for Mrs. Shanta Sadasivam.

2:00 p.m.—Taking Sadasivam with us, we left for Ariyalur via Jayamkondam, and reached there at 3:40 p.m.

5:00 p.m.—I conducted group satsangh to celebrate Babuji's birth anniversary. About eighty were present. Excellent sitting. This was followed by a public meeting. Good speeches. Concluded by 10:00 p.m. We stay at the Travellers' Bungalow.

10 February 1980—Sunday (Ariyalur)

7:30 a.m.—Conducted group satsangh at Ariyalur. Seventy-two abhyasis were present. It was an excellent, deep transmission for forty-five minutes. This was followed by breakfast and some speeches. I gave the concluding talk.

Thiru Packiam, Deputy Collector, was here for seven months in 1979. He has done praiseworthy work in setting up a centre here.

We left at 2:00 p.m. by car with J.R. Doreswamy Iyer and Shri P. Palaniappan and Shri Packiam, and reached Madurai at 6:20 p.m.

11 February 1980—Monday

Whole day at Virudhunagar on company work.

7:00 p.m.—Group satsangh at Valamjee Mansion, Madurai. About twenty-eight abhyasis were present. The forty-five minute transmission was very deep.

12 February 1980—Tuesday

Unwell—did not go to Virudhunagar.

7:00 p.m.—Group satsangh at Valamjee. Twenty-five abhyasis present.

13 February 1980—Wednesday

At 6:00 a.m. I woke up out of a dream: I have just arrived by air, from somewhere. At the airport I whistle for my wife Sulochana. She is upstairs with Master. Which place is this? Whose house? I do not know. Master is dressing to go abroad. I have not even packed, as I have just arrived. I speak to Master. I don't remember what I said. He goes abroad. In next scene, I walk into the next room, and find my younger brother Kothandaraman standing naked, just about to put on his shorts. I go into another room and ask some persons there whether Master has left behind a ticket for me to follow him. They get irritated, and ask me if I was so keen on looking after him, why didn't I go with him. My feeling is that I have been left behind—dumped—by the Master.

To Virudhunagar for half a day on company work.

7:00 p.m.—Conducted group satsangh in Madurai Centre at Thasma Swamy's house.

14 February 1980—Thursday

To Virudhunagar for half a day. Returned to Madurai at 2:30 p.m. and left for Trichy at 3:30 p.m., arriving Trichy at 5:40 p.m.

7:00 p.m.—Group satsangh at Ashok Bhavan. Fifteen abhyasis present including preceptors K. Subramanyam, K.R. Subramanian and S. Raju. It was a very good sitting.

Stay at Shri K.R. Subramanian's place, 45 Labour Dept. Qtrs., Kajamalai Colony.

15 February 1980—Friday

7:00 a.m.—Gave a sitting at K.R. Subramanian's house for six persons—K.R. Subramanian, S. Raju, K. Subramanian included, and after breakfast I left Trichy at 9:00 a.m., arriving home at Madras at 2:00 p.m.

16 February 1980—Saturday

Letter dated 13 February from Master, approving my proposal to take my wife Sulochana with him to Europe. He writes, "If Bahu desires to see the countries, she can do this. I like this idea."

17 February 1980—Sunday

I am feeling depressed these past two days. There seems to be a fatality to existence, and our puny efforts to overcome nature seems useless. Where is it all leading to?

22 February 1980—Friday

1:30 p.m.—Left for Bangalore by car with Appa, S.K. Mohan, S. Narayanaswamy and Desikan (of Scientific Associates). We arrived at Kothand's residence in Indira Nagar at 7:15 p.m.

Kothand and Jana had also left Madras by car at 4:00 p.m., and they arrived at 9:15 p.m.

23 February 1980—Saturday

Half day at Hosur on company work.

At 3:30 p.m. we went to S.K. Sundaram's house, and from there to Bangalore city railway station to receive sister Kasturi who arrived by the metre gauge train from Bellary at 4:30 p.m.

7:45 p.m.—Satsangh at ashram conducted by Kasturi. It was a forty-five minute sitting. So-so, not very impressive. I felt dull. Dinner at S.K. Sundaram's place, and then back to Indira Nagar.

24 February 1980—Sunday

8:15 p.m.—Satsangh at ashram conducted by Kasturi for fifty-five minutes.

10:00 a.m.—Public meeting to celebrate Rev. Master's birth anniversary. S.A. Sarnad spoke very well in Kannada for fifty-five minutes after Jahagirdar's brief welcome speech. Kasturi spoke in Hindi for twenty minutes. This was followed by a talk by Kothand, and I gave the concluding talk, as usual. Raghavendra Rao, who presided, gave his address and concluded the session.

4:00 p.m.—Preceptors' Meeting. Nothing

dramatic! The usual desultory approach persists at these meetings. The same questions are asked again and again. There is a distinct lack of anything resembling enthusiasm at these preceptors' meetings. I have spoken about it to Rev. Master on many many occasions—he feels sorry about it. Back to Kothand's place after dinner at S.K. Sundaram's place.

25 February 1980—Monday

Half day on company work.

Left at 1:00 p.m. by car with S. Narayana swamy, S.K. Mohan and Desikan for Madras. Appa stayed behind at Bangalore.

We reached home at 7:15 p.m.

3 March 1980—Monday

Preceptor brother H. Joga Rao of Hyderabad arrived. He has been instructed by Rev. Master to come to me to take individual sittings. Gave him an individual sitting at 7:00 p.m.

4 March 1980—Tuesday

8:00 a.m.—Individual sitting given to H. Joga Rao.

7 March 1980—Friday

Accompanied by my official P.A., Shri T.S. Rajagopalan, I left for Coimbatore at 7:30 p.m. by the Madras-Trivandrum Mail. V.S. Narayanan, J. Viswanathan, R.G. Viswanathan, S. Viswa nathan, S.K. Mohan and preceptor R. Seshadri all travelled to Coimbatore on the same train. Narayanaswamy and two others followed by the Nilagiri Express at 9:00 p.m.

8 March 1980—Saturday

Arrived Coimbatore at 3:30 a.m. Our stay has been arranged at 'Savitha Hall' on D.B. Road in R.S. Puram, where the birthday celebrations of Pujya Babuji Maharaj are to be held.

The celebrations commenced with satsangh at 7:30 a.m. conducted by Appa. This was followed by talks, including one by me in Tamil.

5:00 p.m.—Public meeting. I conducted the group satsangh. I spoke as main speaker in English, followed by P. Palaniappan in Tamil. Over one hundred and fifty abhyasis have come for this celebration. Preceptors are here in strength: Dr. C.A. Raja-gopalachari, R. Seshadri and I from Madras; J.R. Doreswamy Iyer, W.H. Srinivasan of Madurai; K. Subramanyan, K.R. Subramanian of Trichy; T.M. Balasubramanian of Salem; Dr. S.S. Rama-krishnan and R. Venkataraman of Coimbatore; sister Ranganayaki of Tirupati; M. Venkatasubbaiah of Yerraguntla; and V. Venkatapathy of Tiruttani—thirteen in all! The spiritual atmosphere is very good here, unlike in Bangalore where it was in no way comparable. It is a pity that Jahagirdar has spoilt that centre, after spoiling Channapatna and Kollegal centres.

Shri R. Seshadri presided over the evening session. In his address, he praised my services to the Master and the Mission inordinately and extravagantly. He likened me to Swami Vivekananda, saying, "Parthasarathi has accompanied our Master everywhere. He is deeply devoted to him. What Vivekananda was to Shri Ramakrishna, our Parthasarathi is to our own Master. I would call him the Vivekananda of our

Mission!" Extraordinarily strong praise from him. Some tended to be suspicious of this eulogy!

9 March 1980—Sunday

7:30 a.m.—Shri R. Seshadri conducted the morning satsangh for thirty-five minutes. From about 7:35 a.m. I saw a brilliant white spot of light which expanded and continued to grow to a visual diameter of about one-third of an inch. Though it was so bright, it did not dazzle the eyes. After this a clouded sky was seen. The clouds vibrated, resembling the wavy surface of the ocean. There is a break in the vibration, and a broad river, more like a small waterfall, flows into my heart! This lasts for ten to fifteen minutes. I feel deeply submerged. Then, again the one-third inch circle of brilliant light appears and expands in size to a circle of about one-half inch in the field of my vision. I go deeper and deeper into the condition produced by this meditation. At about 7:55 a.m., I surface up into a normal meditative state or condition. I was quite convinced that during the sitting I had crossed the fourth ring of splendour in the central region!

After the sitting I told Shri Seshadri my experience in detail. He said, "The whole transmission was going to my left to one particular person—you! You were expanding in the region in which you are and I felt that you had crossed either the fourth or the fifth ring of splendour!"

Speeches followed, with my usual concluding address at 10:30. The celebrations formally ended then.

5:30 p.m.—Shri Seshadri conducted satsangh in Dr. Ramakrishnan's house. It was a very good sitting.

During the day—at noon—we shifted into Alankar Hotel as soon as the celebrations concluded at Savitha Hall.

10 March 1980—Monday

At 7:20 a.m. I left Alankar Hotel and went to Dr. Ramakrishnan's house. I gave Sow. S. Rama Devi an individual sitting.

8:00 a.m.—Conducted group satsangh for the family members and K.R. Subramanian of Trichy, R. Venkataraman, K.R. Ramaswamy, T.S. Rajagopalan, et cetera. Then we had breakfast. After ITPT factory visit, we left Coimbatore at 12:50 p.m. and arrived Madurai at 4:50 p.m.

6:45 to 7:30 p.m.—Conducted group satsangh at Valamjee Mansion. There were nearly thirty abhyasis present. The sitting was tolerably good.

11 March 1980—Tuesday

At Virudhunagar up to 4:00 p.m. discussing arrangements for the ITPT Silver Jubilee celebration.

6:45 p.m.—Conducted group satsangh at Valamjee Mansion. About twenty-five abhyasis were present, including R. Swaminathan who arrived from Madras this morning.

12 March 1980—Wednesday

Unwell—did not go to Virudhunagar.

Wrote to Rev. Master to report my experience during the sitting given by Shri R. Seshadri at Coimbatore on Sunday 9.3.80, and seeking clarification as to whether I had crossed the fourth ring of splendour as I felt, and as Br. Seshadri confirmed.

13 March 1980—Thursday

8:00 a.m. to 9:00 p.m. at Virudhunagar.

14 March 1980—Friday

ITPT Silver Jubilee celebrated today at Virudhunagar. The entire family of TTN had come. The celebrations commenced at 6:30 p.m. and ended at 10:30 p.m. I got back to Valamjee Mansion at Madurai a little after midnight.

This year I participate in three silver jubilees. On 31 December 1979 I completed twenty-five years of service in TTK & Co. Today is ITPT's silver jubilee. On 25 June, I shall complete twenty-five years of married life with my wife Sulochana—if Master wills it so!

15 March 1980—Saturday

Unwell. Bad attack of migraine. Could not go to Virudhunagar to attend the Annual General Meeting—the first AGM I have ever missed since I came on to the ITPT Board in June 1968! This is the first AGM that my Chairman Mr. T.T. Narasimhan has attended!

16 March 1980—Sunday

7:30 a.m.—I conducted group satsangh at Madurai Centre for forty-five minutes. I left Madurai at 12:40 by IAC flight, seen off by R. Swaminathan, and arrived Madras at 2:00 p.m.

27 March 1980—Thursday

Appa left for Yerraguntla at 10:15 p.m. by Bombay Mail, accompanied by M. Ravi Kumar.

29 March 1980—Saturday

Meditated from 2:15 a.m. to about 2:50 a.m.

Then went to sleep and had a dream. There is a large campus. I enter an inner compound with its own fence and gate, and enter a building. Babuji is sitting there inside. His upper body is bare, and his *dhoti* is drawn up over his thighs, as if he is about to have an oil massage! I request him to permit me to do the massage. He smilingly agrees. I start on his legs, and then gently knead and massage his calf muscles between the palms of my two hands. He gives an ecstatic sigh. Dream ends.

31 March 1980—Monday

After a long time, I received a letter from Master, letter No. 2806 dated 27 March 1980. It reads:

My dear Parthasarathi,

Received your affectionate letter. I shall reply to it later on after a few days. I am happy to see that you are in touch with the Divine. It is self-explanatory and good. I am better in health.

With love and Blessings,

Good, Good and Good .... But it is still far off!

Yours affectionately

Ram Chandra

I presume this is in acknowledgement of my letter of 12 March 1980 posted at Madurai, referring to my Coimbatore experience.

2 April 1980—Wednesday

Appa arrived from Yerraguntla by Bombay Mail at 05:00 a.m.

13 April 1980—Sunday

Left Madras at 2:00 p.m. by car with K.R.

Subramanian, T.T. Sridhar, and Ramu, and arrived Trichy at 8:00 p.m. Night stay at K.R. Subramanian's residence.

14 April 1980—Monday

Left Trichy at 6:15 a.m. and arrived Madurai at 8:30 a.m. Whole day at Virudhunagar on company work.

7:00 p.m.—Conducted satsangh at Valamjee Mansion. About twenty abhyasis were present. Good sitting.

15 April 1980—Tuesday

Sulochana telephoned from Madras to read out Master's letter, saying that as there are important problems to be solved by him personally—and which are getting solved!—he will **not** go to Madras on the conclusion of his European tour, as I had earnestly requested him to do, but would return direct to Shahjahanpur from Delhi. Hitherto he has always come to Madras on the completion of a foreign tour!

16 April 1980—Wednesday

Unwell. Pain in lower abdomen with mucous in stools. Did not go to Virudhunagar. Whole day in bed.

7:00 p.m.—Conducted satsangh at Madurai Centre. Poor attendance.

17 April 1980—Thursday

Still unwell. Did not go to Virudhunagar.

7:00 p.m.—Conducted satsangh at Tirunagar Centre in the residence of W.H. Srinivasan. Twenty abhyasis were present.

18 April 1980—Friday

Left for Virudhunagar at 2:00 p.m., picking up W.H. Srinivasan on the way at Tirunagar.

6:00 p.m.—Took group satsangh at Virudhunagar Centre. Twenty-five abhyasis present. W.H. Srinivasan and P. Palaniappan spoke after satsangh. This was followed by slides of Rev. Master being projected. Back to Madurai at 9:30 p.m.

19 April 1980—Saturday

Around 4:00 a.m. I felt my whole bed vibrating. This woke me up. Even after waking I continued to feel the vibration. I felt the mattress and steel cot with my hand and the vibration was clearly to be felt. Thought of a possible earthquake—but the vibration was too subtle for that. Went back to sleep after ten minutes.

8:15 a.m.—Left for Thanjavur, accompanied by preceptor J.R. Doreswamy Iyer, my brother-in-law T.T. Sridharan, P. Palaniappan and Muthukrishnan. We reached Thanjavur (100 miles via Pudukottai, Melur) at 11:40 a.m. and drove to the Gujarati Kalyana Mandapam on West Main Street, to participate in Babuji Maharaj's birth anniversary celebration.

3:00 p.m.—Gave an individual sitting to Mr. G. Ashokan.

6:30 p.m.—Public meeting—well attended. I spoke for sixty-five minutes in Tamil.

8:00 p.m.—Conducted group satsangh for forty-five minutes. Good sitting. We stayed the night at Safire Lodge.

20 April 1980—Sunday

7:30 a.m.—Conducted group satsangh for forty-five minutes and offered *prasad*.

9:00 a.m.—Speeches commenced. I spoke last at 10:30 a.m. K. Rangamani, my maternal uncle's son, arrived last night from Erode to accompany us to Delhi to participate in Master's birthday celebrations.

11:40 a.m.—Accompanied by S.K. Mohan, T.T. Sridharan, V.S. Narayanan and Muthuswamy, I left Thanjavur for Madras. Very hot and dusty car journey. However, we did not feel the strain, and reached Madras at 6:00 p.m.

23 April 1980—Wednesday

Appa left for Bangalore at 7:35 a.m. by Brindavan Express. He was seen off by K. Rangamani.

24 April 1980—Thursday

I am worried about my son, Chi. P.R. Krishna, who is in the U.S.A. since end of August '79. His face frequently appears before me, but always looking morose, and sometimes looking sad. Once or twice the face appeared as if he was contorted with pain and screaming. I am constantly praying to Master to look after his welfare.

26 April 1980—Saturday

Sulochana and I left for Delhi by the Grand Trunk Express. We are part of a total group of fifty-five or so abhyasis including twelve from Bangalore and eight from Nellore. Kothand and family travel with us.

28 April 1980—Monday

Arrived at Hazrat Nizamuddin at 9:00 a.m., over an hour late. C. Ramakrishna met us at the station with a bus and transported us to the Bharat Scouts and Guides camping ground. Tents are laid out. The ground has been cleared up of all scrub and bushes. Yet there are millions of insects of all shapes and sizes. It is very hot inside the tents. Ditch latrines have been made available. Water supply is adequate. Delhi workers have done a great job.

2:00 p.m.—Sulochana and I went to Prof. Harnam Singh's house in Friends Colony. Master had just arrived. He looked weak and completely exhausted. He has come by car from Shahjahanpur, with a brief halt at Bareilly and another at Moradabad. In this excessive heat, a car journey in the North is unthinkable. U.P., with its poor roads and all-pervading dust, is about the worst for travel conditions. He should never travel by car. I asked him about my experience during meditation at Coimbatore and my feeling of having crossed the fourth ring of splendour. He said he was still studying my condition and had not come to any definite conclusion yet. He then related a dream he had recently: He is holding a cloth soaked in honey, but it seems to be mixed a little with dirt. He is squeezing the cloth with both hands, one held below the other, each fist squeezing alternately.

I related to him my dream-cum-waking experience on 19 April at Madurai. He patted me affectionately on the shoulders, smiled and said, "This is last stage of *shabd.* I have also passed through this condition. It is also called the condition of *omkar.*"

29 April 1980—Tuesday

Morning and evening satsangh conducted by Raghavendra Rao. In the celebration campus the whole day, except for a brief visit to Rev. Master in the evening at Prof. Harnam Singh's house.

30 April 1980—Wednesday

Rev. Master's eighty-second birthday. All were eagerly and lovingly waiting for him in the simply but beautifully decorated *pandal.* I was waiting at the main gate to receive him on arrival. At about 9:00 a.m. I got a telephone call from Dr. Harnam Singh's house to say that Master was quite unwell, and that he would not be coming to our campus. I requested Dr. S.B. Shyam Rao of Gulbarga and his brother-in-law, Dr. Vijayakumar to go and see him immediately and examine him and telephone to me. They telephoned back to report that Master's blood pressure was extremely low—48/18 or so! They, however, added that there was nothing serious to worry about. They attended on Master the whole day.

Master was better in the evening and came to the campus at 6:00 p.m. He gave a short sitting of five minutes to the assembled abhyasis, sat for about fifteen minutes while speeches of felicitation were made, and then went back home. About 2,200 abhyasis had assembled and thus had their first *darshan.*

1 May 1980—Thursday

Concluding session of Master's birthday celebrations. I had been instructed by Master to conduct the morning satsangh, but since sister Kasturi was already there, having been requested by M.S. Sundara to give the sitting, I also sat and meditated while she gave us the sitting.

By 10:00 a.m. most abhyasis had left for their homes and there were only about two hundred left on the campus, which now wore a forlorn and deserted look. The Madras group will stay on till noon tomorrow.

After satsangh I went to Master, packed up his suitcase and stayed with him. He was very weak and exhausted. I was quite perturbed as to how he is going to withstand the enormous physical strains of a foreign journey.

2 May 1980—Friday

The whole morning I was with Master in Dr. Harnam Singh's house. I assembled the kitchen volunteers and Master graciously gave them a twenty-five minute sitting there at home. Went back to the campus for lunch.

After lunch, Br. Ram Sharan Chopra drove Sulochana and me to his house in Motibagh where we slept till 3:30 p.m. Then we went out to do some shopping with his daughter, Mala Chopra (Lolly). We had dinner and I spent forty-five minutes with Kasturi in Sat Deo's house, one hundred yards away, and then drove to Prof. Harnam Singh's house at 10:00 p.m. We collected Master's luggage and drove on in advance to Palam airport to attend to the checking-in formalities. Master joined us half an hour later. About two hundred abhyasis were assembled at the airport to give a grand send-off to Master.

3 May 1980—Saturday

Our SAS flight was delayed. Our flight SK 972 took off at 1:40 a.m. on its non-stop flight to Copenhagen. Our flying time was eight hours forty minutes. The flight was very smooth and comfortable. After four hours of flying, Master showed signs of exhaustion and was frequently disoriented, calling for his son, Prakash, thinking he was at home in Shahjahanpur, and so on. It was pitiable to see him in such a condition. I could see that some of his remarks deeply worried Sulochana, who was seated to the right of Master. She was worried about his mental condition. Master could not sleep and was getting more and more restless, and the periods and frequency of his disorientation increased as we flew on. It was a nightmare.

We landed in Copenhagen's Kastrup airport at 7:10 a.m. local time—after a flight of exactly nine hours from Delhi! A large group of abhyasis met Master. He was greeted by children with bouquets of flowers, as he emerged from the customs enclosure. He was too exhausted to do anything more than smile. It was very cold outside—two degrees centigrade—and so he was quickly put into Palle Kousgaard's car and driven to Hellerup. Master rested the whole day. The abhyasis collected in Palle's house at 6:00 p.m. to formally welcome Master. Over a hundred of them had arrived. I checked Master's blood pressure. At 3:30 p.m. it was 100/70 sitting down and 80/50 when he stood up.

4 May 1980—Sunday

Master gave the abhyasis a sitting at 10:30 a.m.

5 May 1980—Monday

My cousin Capt. B. Chakrapani arrived from Rostock in East Germany, by ferry and train. He will spend five days before returning to India. Dr. Karl Gutsche arrived from Augsburg. Master's blood pressure was 90/60 sitting up. Karl's physical examination revealed a miracle. Master's tumour, which had been the size of a medium-sized potato in mid 1979, was now found to be less than half that size, and softer to the touch, too. Karl could not believe it. When he made this remark to Master, Master laughed delightedly, and said, "I told you in Shahjahanpur that by the time I come to Germany I shall be well. Now you are saying that already I am so much better. It is all due to Lalaji's grace, and to the care with which you have been treating me for this disease. I thank you for it. You have served me well. Now I request you to take my service for your benefit."

8 May 1980—Thursday

Master's day of rest. It was cloudy, windy and cold. At 5:00 p.m. Jean-Michel Piquemal and I had a long talk with Master on the confused state of affairs in the Mission in France. They want to register a society other than Shri Ram Chandra Mission, and according to Jean-Michel, perhaps such a society has already been registered—he was not sure about it. Master declared that if a society had been formed, it should be dissolved immediately. He emphasized that only Shri Ram Chandra Mission should be there, and that only the Mission should be registered in France, and not any other institution. Master later reiterated his instructions to me when we were alone.

7:30 p.m.—I conducted group satsangh.

Master granted provisional permission to Paule Colombe of France.

9 May 1980—Friday

Master slept badly last night. He had many nightmares and was often disoriented, too.

Chakrapani, my cousin, left at 10:00 a.m. to catch a Swiss Air flight to Bombay. I took the morning satsangh.

10 May 1980—Saturday

I took both the morning and evening sittings. Karl Gutsche left for Munich at 2:00 p.m. I got a phone call from Krishna at 10:30 p.m. During the day there was a question and answer session—Master very cheerful and responsive during the entire session.

Master: Thought is a sort of condition of evaporation from Reality.

Q: When we are in a thoughtless condition, can there be feelings?

Master: Yes, it is almost like the condition of an animal—it is only response to impulses. I am telling you, it is not possible to be in a totally thoughtless condition. Then life would not be there! All that is necessary is to change the nature of our thoughts. Once a man came to me and asked me that I should make him thoughtless. I agreed, in a humorous way, and I told him that I would do it on one condition. I told him that if he would put me in a thoughtful condition then I would put him in a thoughtless condition.

This was greeted by a burst of delighted laughter!

Q: Master! What about meat eating?

Master: I am giving you a co-operative reply. I allow it till you can stop these things.

Q: If we eat meat, will it increase your work, Master?

Master: That is my concern! You do what concerns you, and I shall do mine.

Q: What is perfection?

Master: When all the powers are so developed that moderation reigns throughout.

Q: A new born baby, is it perfect?

Master: He is in a sleeping state. Now what do you call it? Perfect or imperfect?

Q: What is mature thinking?

Master: Have one Goal, one Master and one method.

Q: What is the difference between religion and spirituality?

Master: It is like the difference between the stool and the polish.

Q: Do emotions create a barrier for Realisation?

Master: That is also a religion-oriented idea.

Q: But emotions are always there. What should we do?

Master: Where are they? In your house or somewhere else? (laughter!) I do not know even the meaning of emotion, so how can I talk about it? **Feelings are real, emotions are unreal**.

Q: What is religion?

Master: Certain dogmas collected at one place is religion.

Master then told us of an abhyasi who wanted to give up meditation because he found breathing slowed during meditation, and this would lead to reduced oxygen intake which might reduce his span of life. Master said, "Look here! His feeling was correct. The breathing becomes very slow during meditation. His complaint was genuine. I examined my own condition during meditation and found that the breathing stopped completely for several minutes at a time. This was my own experience. Then I came to the conclusion that there must be an organ in the body itself which produces oxygen inside. I do not know if I am right in this." Master became silent and sat quietly for a few minutes. Then he looked at us and said, "Yes! There is an organ or something like that in the body which produces oxygen inside. Now I have the confirmation for it. I have just received the confirmation."

11 May 1980—Sunday

8:30 a.m.—Master conducted group satsangh. It was a superb sitting. We went to the zoo at 9:15 a.m. and got back at 12:15 p.m. Master had wanted very badly to see a reindeer! He had been talking to Vibe yesterday quite enthusiastically about a reindeer, and the whole purpose of today's excursion to the zoo was for Master to see one. But alas! There were none. I got some much needed exercise wheeling Master around in a wheelchair in the zoo!

At 4:00 p.m. we had a preceptors' meeting. The meeting lasted for nearly an hour.

8:00 p.m.—I conducted the evening group satsangh for thirty-five minutes.

12 May 1980—Monday

There was no morning satsangh as Master

declared all the abhyasis to be 'full'. The U.K. abhyasis, along with Irish preceptor Bairbre Madden-Reddy, had a meeting with Master from 9:00 to 9:45 a.m. John Wadlow, a preceptor, requested Master to comment on Sahaj Marg work in England.

Master: There is no work for me in England. I have been cut off!

John: What is the reason, Master?

Master: Well, I am telling you. I adhere to God, and you are adhering to the intellect. Every malice can be eradicated if the proper mentality is there. Intellectually the English are very good people, but spiritual bankruptcy is there.

Bairbre: What about Ireland? Can the work go on there?

Master: If they want, it can be done. I am telling you one thing. In India the mother teaches the baby from the cradle that God is there. But what do you do here? We have Shakespeare and Milton and things like that. That will not serve at all. A man can be intellectual and jump into it, I mean jump into spirituality, but then one force is taking him up and the other is throwing him down. Therefore, they are very good intellectually, but in spirituality they are paupers.

John: Master! What is the solution?

Master: Practice! We have the practice and it should be done. You have read so much, but what have you achieved? Knowledge is not enough. Now come to the practice. Do it, and see the result.

Bairbre: Is suffering necessary for spiritual growth?

Master: No! They are also left behind. But I am telling you one thing. There have been saints in India who have presented themselves before God with the petition that all the miseries of the world may be given to them. Excuse me for saying this, but you now compare yourselves with them.

From 10:00 to 11:00 a.m. the American group had a meeting with Master. The group consisted of about twenty-five abhyasis. They were silent. Master broke the ice by asking, “Do you have any practical difficulties? You can have them clarified.”

Dave Bolevice: As an abhyasi continues to meditate year after year, will the process become easier, or will thoughts continue to come?

Master: The intensity of the thoughts will be reduced, but not in one day. Meditate longer, and bring it up to one hour. Then see the result.

Dave: It is very difficult.

Master: Only because you are not doing it! I can easily do it. I am not a special person, and if I can do it you can also do it.

Dave: Does constant remembrance develop naturally, or does one have to work upon it?

Master: If there is a great deal of love, then it can develop naturally.

Grace Kimball: Is there any punishment if abhyasis leave the system?

Master: No punishment! I am telling you one thing. Only co-operation is necessary. Here there is not much sacrifice needed.

Steve Schwarz: What is the Special Personality?

Master: Well! That is confidential!

Steve: Do abhyasis **have** to go to India for spiritual benefit?

Master: Well, for correct reading and transmission it becomes necessary sometimes.

After lunch the abhyasis of Canada and Holland came together to meet Master. Master was in a very good mood. He was keen to open up certain matters! He spoke of transmission, and then revealed that, "There can be transmission from beyond time." Master said, "Transmission from beyond time can of course be done, but who will bear it? If it is done, crossing of all the points and regions up to the Highest can be given in one moment. God forbid! Suppose a man is dying, and he may die within five minutes or something like that. In that case, one transmission from beyond time can give him crossing of all points and regions up to the Highest."

Don Sabourin: In one minute, Master?

Master: Immediately! But where is the person for it? The powers of Nature are also working, I may say.

Master recounted an occasion when an abhyasi had asked Lalaji Saheb, "Lord! You are working so much upon us, and for so long, and we, in our own small way are also working hard to co-operate with you. Is there no way by which you can complete the work in, say, one hour, so that all this labour for you and us is saved?" Lalaji Saheb answered, "The Perfection can be given in the time a tear drop comes out of the eye! But the nervous system will be shattered!" Master was about to say something more, but smiled mischievously and said, "No, I will not say any more."

A little later Master said, "If I do anything immediately, and of course it can be done, then the person will not experience anything, and so will not be able to appreciate what has been given to him. It is all a question of the proper utilization of thought power. If a person applies his thought power in complete *layavastha* with the Master, it is possible to create the next world exactly as one wants it to be."

Master slept well in the night.

13 May 1980—Tuesday

Quiet morning. Master slept well last night and appeared fresh. There was no satsangh, as Master had to prepare for departure for Munich.

Master, Sulochana, Tom Whitlam and I left Copenhagen for Munich by SAS flight SK 635 operated by DC-9 aircraft. The flight left fifteen minutes late at 2:55 p.m. We landed at Frankfurt at 4:05 p.m., took off at 4:40 p.m., and landed at Munich at 5:25 p.m. Master was still fresh when we landed at Munich.

Hanns Gangloff and about twenty-five other abhyasis received Master with love and flowers. Master, Sulochana and I were driven to Hanns Gangloff's residence where we had dinner, after which Hanns drove Sulochana to the house of Tilde Michels on Weizenfeld Strasse, where she will stay for the duration of our stay in Munich. She was quite upset that she had to stay alone, away from Master, and Master was even more upset and worried that his Bahu had to be left alone in a foreign land! Karl Gutsche was with Master the whole evening.

14 May 1980—Wednesday

Dr. Karl Gutsche came at 7:30 a.m. to draw Master's blood and urine samples for tests. Later, at 8:30 a.m., Master, Sulochana, Karl, Hanns Gangloff and I went to Dr. Wulteke's Radiological Institute at Schachus. Several x-rays were taken, followed by a sonogram. The final examination was a computerized tomography, using a Philips Tomoscan 200. This was completed by 1:00 p.m. Master had a drink of milk, and then we all drove to the house of Tilde Michels where we all had lunch. Then Master rested till 5:30 p.m. After that we drove back to Hanns Gangloff's house in Schuleinplatz. In the evening, Hanns had the preliminary diagnosis—a very small tumour, **non-malignant**! Suspicion of amoebiasis!

A large number of abhyasis are said to have arrived—from Italy and the USA mainly. My Yugoslav sister Zora Tuner has also arrived and is staying with Brigitte Smith. Rathna Devanathan and her daughter (of Bangalore) have arrived from Aachen.

Master was in a relaxed and jovial mood and went to sleep—had to be persuaded to do so—only at around 1:00 a.m.

15 May 1980—Thursday

Master has been sleeping well since last Saturday when all medication was stopped, and I did daily 'cleaning' of Master when he went to bed. The nightmare, the babbling in the night, all have stopped. This morning his blood pressure is 125/75!

We left Schuleinplatz at 9:00 a.m. and drove to Tilde's house. Today is the first day of the formal programme of Master's visit to Munich. At Tilde's house more than one hundred and fifty abhyasis had assembled—Zora Tuner of Yugoslavia, twenty-five from U.S.A., twenty-five from Italy, the rest local abhyasis.

10:30 a.m.—Master gave the first sitting. It was a superb transmission. Many abhyasis reported experiencing loss of body consciousness. As soon as the sitting ended, Master started speaking.

Master: "I am telling you one thing. Everyone is hankering after *samadhi.* But it is not at all necessary for evolution—I mean for spiritual evolution! For evolution it is not at all necessary. I always speak on some basis. Sometimes the ideas may come automatically. This thought was coming to me automatically several times. So I am speaking about it." Then Master added, "If *samadhi* comes by itself, it is not bad. But there must be Divine consciousness, and with the help of that you should proceed. If Divine consciousness is not there, then it is nothing." When Hanns Gangloff asked Master to tell a few more things about the Goal, Master answered, "I am lost with the Goal!" He laughed gleefully, like a child, and everyone laughed with him.

12:00 to 3:00 p.m.—I was busy giving sittings to various groups of abhyasis—Cleveland, Firenze and Torino. I also had to give a few individual sittings.

The afternoon session began at 3:30 p.m. and I spoke in a general way about Sahaj Marg. This was followed by a session of questions, with me giving the answers.

Under Master's instructions I gave the evening sitting at 6:30 p.m. We left Tilde's house at 8:30 p.m. and went back to Hanns Gangloff's place. Master went to bed very late—at 2:00 a.m.—being busy after dinner with Hanns' young wife Karin. She is a shy person and withdrawn, but Master was able to draw her out of her shell and kept us roaring with laughter with his jokes and small talk!

16 May 1980—Friday

Master slept well, and woke up rather late at 8:30 a.m. At 10:00 a.m. Master told me, "Look here! There is great excitement towards you. I want to give you something now (Master was in the bathtub). I asked Lalaji Saheb about it, and he said, 'Everything is held in store only for him. Only he will get it, surely.' Have you understood it? It is a question of capacity. Brother, you have scored a great victory today." Master was greatly pleased, and when I lifted him out of the bathtub, he hugged me with great love and said, "You have done me so much service such as even my sons have not done for me. May you live long!"

Master granted provisional permission during the day to:

1) Scire Dario of Torino
2) Betsy Stallard-Barlow of Ohio
3) Sylvia Hewig-Tröscher of Munich
4) Dr. Dirk Hewig of Munich

There were some questions which Master answered at Tilde's house.

Q: Master, can you explain to me what the Self is? What do the sages mean when they refer to Self?

Is it God?

Master: It is not God. It is other than God.

Hanns: The Self is not God?

Master: The idea of the individual is the self. It is the result of egoism.

Q: Master, I would like to ask you one question. You have written in your Delhi message that in India you use the inner for the inner vision, whereas the people of the West use themselves for the inner vision. Can you explain this to me?

Master: It is self-explanatory!

Q: Yes, but maybe I am not bright enough to understand it!

Master: Since you have not that sort of wisdom you are bright!

Q: You have written about the Divine Personality, and also that now liberation is so easy because of him. What do you mean by Divine Personality?

Master: He is a saint. He is called a saint!

Q: Is he incarnate in a human body?

Master: Yes. That I can tell you.

Q: Is it an *avatar*?

Master: Great men are not accidentally born. They are born when the world waits for them in eager expectation!

Q: Since when is he incarnated? Can I know him?

Master: I have written how to know the Special Personality. Why don't you try it? You may try for some time and try to find it out.

Q: How to increase the constant remembrance? Is there any way?

Master: We must think one thought, and only one thought—repeatedly! The idea must be there in the heart. It should not be repeated as a sort of mantra. I don't know if I am right or not.

Q: Can I think my body is the body of the Master, and that when I act it is not I who act but the Master who acts? Is it more of an external method than to think that the Master is in the heart?

Master: I don't recommend it, I mean, that the Master is in the heart. They themselves come to that state. It is an idea.

Hanns: It is written that we should take it that my body is not mine but the Master's body, and all my actions, and all that I do are Master's doings. Is this basically correct?

Master: That is some other thing. It is for the very highly devoted persons who themselves try to find the technique, and begin to develop it. It is not for the beginners. It is not to be forced. It must come naturally, otherwise it can become something like idol worship.

Q: Speaking of faith, is it a gift or is it an act of will?

Master: Both things are right!

Q: When you speak about reaching the goal, you say that faith and an iron will are necessary. You also say that for reaching the goal surrender is necessary. Now, iron will and surrender, of these two which comes first? Does one come after the other, or do they come together?

Master: Surrender is the thing, but will must come first! I think they are the same thing, really speaking, but they appear in different colours!

When we came home a few telephone calls were received by Hanns Gangloff. A crisis has developed. Tilde Michels does not want the Mission programmes to continue in her house. Much commotion and agitation as Hanns will have to look for an alternate venue from 21 May 1980!

Master told Hanns, "You try your best, and I shall pray!"

17 May 1980—Saturday

Master went to bed last night only at 2:00 a.m. He had quite a disturbed night because of Tilde's bombshell, but woke up looking fresh and cheerful.

Provisional permission was granted to 1) Maria Rosati of Caserta, and 2) Paolo Colangelo of Naples.

We went to Tilde's house as usual at 9:00 a.m. Master was in a good form and a joyful mood, and conducted the satsangh at 10:30 a.m. Tony Bernardi conducted the evening satsangh. Then we came back to Hanns' residence.

18 May 1980—Sunday

To Tilde's house at 9:00 a.m. Master conducted the morning satsangh at 10:30 a.m. It was a long sitting of about forty-five minutes duration. Two more persons were granted provisional permission during the day: 1) Elsebeth Stolten of Bad Segeberd, 2) Dr. Gertrud Pütter of Munich.

There was no evening satsangh.

19 May 1980—Monday

8:00 a.m.—Master granted provisional permission to Marita Schlüter of Hannover.

We went to Tilde's home at 9:50 a.m. Under Master's orders I conducted the morning satsangh. Master spent much time talking to Zora Tuner and Tony Bernardi. He conducted the evening satsangh at 5:30 p.m. Then Hanns Gangloff gave a concluding talk to the first batch of abhyasis who have come to Munich. Abhyasis of Italy, USA and Zora Tuner all leave for their homes. All were in tears.

20 May 1980—Tuesday

Today is a day of rest for Master. Karin and Hanns Gangloff were kind enough to invite Sulochana for lunch with Master. Utz went to Tilde's house and drove her over to Schuleinplatz. She was delighted to be with Master.

Andre Poray arrived at about 5:00 p.m. for a private meeting with Master. He has sacked Jean-Michel Piquemal from the post of Secretary of Shri Ram Chandra Mission in France!

8:00 to 10:30 p.m.—Preceptors' meeting presided over by Rev. Master. One of the questions raised by Hanns Gangloff at the meeting related to initiation, about which Appa seems to have told him. I covered up the whole affair—I don't know why Appa can't keep a secret. Too bad.

21 May 1980—Wednesday

Master was driven to the Villa Stuck at 4:00 p.m. The second group meetings will be held here. The hall was overflowing with about three hundred assembled abhyasis, more than three-quarters being abhyasis of France! Hanns gave a welcome speech. Andre's speech showed a diverging trend from Sahaj Marg. The French group has been split into two for the past two years. I prayed to Master to give a definite trend of thought to unify them. Poray has been quite disappointing in his 'broad-minded' approach to Sahaj Marg. My criticisms, voiced of course only to my beloved Master, have only produced smiles and, "He loves Master very much." Today I was able to make Master realise the urgency of the situation. He went behind stage, so to speak, and dictated a message to me in a matter of three minutes, which I was asked to read out.

Munich Message of Master

"The way which leads to the Almighty is one, and one alone. The method to reach Him will always be the one which is perpendicular. If you have regard for this carefully, there can only be one such perpendicular! Divinity is a play, and Divine the way! That is the thing which attracts the persons getting into the wave of the ocean which is foaming and disturbing. It becomes the duty of the Master to breathe in the Real Essence. For this Master is thoroughly needed. This is for your thinking.

"The problem cannot be solved without taking the Real and the Essence from the Master. I have not come across any such person except my Master, who was my all and All! I think I am not mistaken because I put all things in the Right channel!"

When we got home, Hanns, Utz, Francois Deroulede and I, with Jean-Marie Bottequin, sat up till 1:30 a.m. attempting to translate the above into French and German! At one stage we were stuck for a word in German. I had suggested one word, while Hanns gave another. We were discussing this when Master, who was seated fifteen feet away in conversation with Karin and Elsebeth Ihlow, got up, came to our table and told Hanns, "The word Parthasarathi has given, I mean Chari, is the appropriate one!"—a German word!!

22 May 1980—Thursday

At Villa Stuck I gave a talk to amplify Master's Munich Message. At the end of the morning session we left Prinzregenten Strasse and went to Tilde's house for lunch. Hanns Gangloff very kindly went to the railway station to meet the 2:22 p.m. train from Frankfurt, picked up my son Chi. Krishna and brought him to Tilde's house by 2:45 p.m. Krishna has come over from the U.S.A. to spend three weeks with Master in Europe, with Master's prior approval. He flew in from Chicago to Frankfurt on Lufthansa, arriving Frankfurt at 8:00 a.m. this morning. He will stay with Sulochana in Tilde's house so that they can be together.

Andre Poray took up the whole of the afternoon session, wanting to address the French group at length! He is becoming a bigger problem day by day, and now says things with bland impunity which he would not have dared to even think of in Master's presence a few years ago. He has become over-bold, but hides all his tricks and subterfuges under a veneer of love and devotion. How is this to be handled? Master alone can do it.

23 May 1980—Friday

Spain comes on the Sahaj Marg map with two abhyasis, Diane Oliva Mena-Sanch and Juan Tubau Galindo being granted provisional permission.

10:00 a.m.—Master gave a sitting. The sitting lasted barely fifteen minutes. Master suddenly started shouting and shaking his hands and legs as if in epilepsy. The sitting was stopped at once, and I sent Master home to Tilde's house with Sulochana. Then I gave the assembled abhyasis a talk. After the talk, I left for Tilde's house. Master was asleep and woke up only around 2:30 p.m. Since he was suddenly very weak, he stayed on in Tilde's house till the evening. Hanns and I went to the Villa Stuck to participate in the afternoon session. Andre spoke once again—in a fairly apologetic tone—conciliatory, too! We went back to Tilde's and took him home to Hanns' house at 7:00 p.m. He went to bed at 11:00 p.m., but was much disturbed during the night with old nightmares disturbing him practically every half hour. There was a mild disorientation, too. I was greatly disturbed.

24 May 1980—Saturday

At the Villa Stuck I had to speak again in a general way on the Sahaj Marg system. Master's general health was good, and he continues to be cheerful, with Dr. Karl Gutsche daily examining him. Mild disorientation during the day. For brief spells Master forgot that he is in Munich and behaved as if he is at home in Shahjahanpur.

Meeting at Brigitte Smith's house in the evening. Only Hanns Gangloff and I went there, leaving Master at home to be looked after by Utz Ihlow and his wife Elsebeth, and Karin of course. Sulochana and Krishna came over from Tilde's house. I spoke at length, followed by Hanns. Then Andre Poray had his say. Excellent supper, after which we drove home at 11:00 p.m. Bed again at 1:00 a.m.

25 May 1980—Sunday

Master rested well last night and was fresh this morning. Some questions and answers were there:

Q: Master! You wrote *Reality at Dawn* many years ago. This is also the case with your other books. Will you be revising these books some time? Perhaps some of the points raised by you in those books are not valid any more.

Master: I am telling you, those books were not written for today or for one year, or even for a hundred years. What is written there is for all time. They are for the future. That is why even though they are simple, many people find it very difficult to understand them.

Q: How can that be, Master? If they are simple, should they not be easy to understand?

Master: I will give you the example of the Vedas. It is my idea that when they were written by the *rishis* in ancient times, few persons could understand them. Today, it is so easy to know their meaning. Similarly with Sahaj Marg teachings, they are for the future. The persons of the future will understand them easily.

Q: So you will not be revising your books?

Master: I think I have already answered your question!

Master conducted the evening satsangh. When it ended, pandemonium was let loose in the hall. All wanted to be near him. He sat patiently with them, all smiles, answering questions, et cetera. We left the hall at 7:00 p.m. for home. Today the second batch meeting ended. Formal programme over!

26 May 1980—Monday

Master's final medical examination took place. The final verdict on completion of all tests was: no ulcers, no disease of any sort. There is only a small non-malignant tumour which has been growing smaller—no cause for concern. The whole day passed off in a mood of relaxed happiness, as Master was free of all worries. We went to bed early in the night.

27 May 1980—Tuesday

Master gave individual sittings to Antje Graune, Mrs. Hildegaard and Lucy Sigl. When he took up Lucy's case, I was in the bedroom. He walked in and said, "Look Parthasarathi! I have never had a case like this. It is very good. I want to give this person approach to the *brahmanda mandal*." He gave her three sittings in all that morning. I had to sit and observe his work and tell him what he was doing! By his remarks, I could gauge his satisfaction with my reporting! In the course of the morning Master raised Lucy Sigl to the fifth point.

Hanns brought Sulochana and Krishna over for lunch from Tilde's house. At 2:00 p.m. we—Hanns, Karin, Utz, Elsebeth, Sulochana, Krishna, Lucy Sigl, Jean-Marie Bottequin, Master and I—went with Mr. Wigbert Langguth in his big Mercedes, supplemented by two other cars, to his house (No. 8131, Berg, Starnberger See 1, Hubertstrasse 4) to spend the evening there. We had heavy 'high tea' at 3:30 p.m. Master gave us all a sitting at 6:30 p.m. It was a fantastic sitting. I seemed to go down deeper and deeper in some sort of a spiral movement! We had supper at 8:00 p.m. and left the Langguth home at 8:45 p.m. on our forty kilometre drive back to Schuleinplatz. Master gave Lucy Sigl a final sitting at 9:30 p.m.!

28 May 1980—Wednesday

Master was busy in the morning, giving individual sittings to Karin, Antje, Tilde Michels and, of course, Lucy Sigl. Hanns had two sittings. Master granted full permission to 1) Hanns Gangloff and 2) Lucy Sigl.

Hanns took Sulochana, Krishna and me out for some shopping. We were out for about three hours and came back home for lunch. Utz and Elsebeth were delighted to be with Master while we were away. At 4:30 p.m. we went to Jean-Marie Bottequin's house on the Kaiser Platz to discuss a book of photographs of Master he is planning. I spent nearly three hours there with him. Then we walked about a kilometre to a place where Master was to meet the German group. Master arrived there at 8:00 p.m. with Hanns.

The meeting commenced at 8:30 p.m. Nearly fifty abhyasis of Germany were present. Hanns Gangloff gave a welcome speech, thanking Master for coming to Germany. Then I spoke for about half an hour. The meeting ended at 10:15 p.m. and we drove back home. This being Master's last night in Munich, we sat up till 1:30 a.m.

Today is also my son Krishna's birthday, and it was nice that we three could be together with our Beloved Master the whole day.

29 May 1980—Thursday

On waking up, Master declared himself to be quite fit and wanted to know when we were to leave for Copenhagen! Karl and Hanns gave Master a physical examination. Wonder of wonders, Master's blood pressure, 1) lying down 140/90 and, 2) sitting in bed 120/80!!

Dr. Gertrud Pütter was driving in her car to Copenhagen and offered Krishna a lift, which he gladly accepted. The two of them left at 11:00 a.m. for Hannover, where they will spend the night with Gertrud's brother, and drive on to Copenhagen tomorrow. Antje Graune has decided to go to Copenhagen with Master. Hans Hoche made a last minute decision to do so, too.

After a whole morning of rest, we left for the airport at 4:30 p.m. Sulochana drove over from Tilde's house and joined us there. Master spent about thirty minutes with the thirty-odd abhyasis who had gathered at the airport to bid him farewell. The flight was delayed due to a thunderstorm over Frankfurt. There was a further delay as the storm passed over Munich. Our SAS flight SK 635 operated by a DC-9 took off only at 7:20 p.m., over an hour behind schedule.

The fifty minute flight to Frankfurt was through a solid layer of cumulus and the flight was quite bumpy. Master became quite unwell and complained of giddiness. He was sick by the time we landed at Frankfurt. We took off at 8:40 p.m. and landed at Copenhagen at 10 p.m. Master was quite sick and confused and disoriented. It caused me great worry—all because of this bad flight! I hope it will be only temporary, this upset in Master's health. Hans Hoche and Antje Graune were very helpful on the flight. It is good we had them flying with us. Sulochana was visibly upset, and in tears. There was a good crowd of abhyasis to welcome Master back to Copenhagen—but Master was not there at all. He was in Shahjahanpur at home. It was a pitiful sight. We put him in Palle's car and drove him home. There he was even more confused, and we were in a quandary. We gave him some milk and managed to put him to bed by 2:00 a.m.!

30 May 1980—Friday

A day of rest for Master. He was a bit better, and the periods of disorientation fewer and of shorter duration. By noon Master was up and about, and ate lunch with relish.

Gertrud Pütter and Krishna arrived at 4:00 p.m. by car. The evening was a jolly affair. Master sat up in bed and kept the abhyasis laughing for a couple of hours before ordering me to give them a sitting at 8:00 p.m. After satsangh Master had a good dinner, sat up with abhyasis till 11:00 p.m., and then went to bed. He was very relieved that Sulochana, Krishna and I are now under one roof!

31 May 1980—Saturday

K.V. Reddy, who arrived last night in Copenhagen, came to see Master in the morning. Master was refreshed after a good night's sleep, and personally conducted the morning satsangh. It was a short but very good sitting. Krishna had problems of his own. He does not want to go back to the immoral and materialistic environment in the USA. I referred him to Master. Master told Krishna, "You have to study. You are yet a boy. The future is in

God's hands. It is not education which makes the future, but it is God who gives. Keep faith in God and return. But you must complete your studies."

K.V. Reddy conducted the evening satsangh. Master had a restless night. He slept fitfully, and whenever he woke up out of a nightmare there was confusion in his mind, and signs of disorientation with his environment.

1 June 1980—Sunday

Master woke up looking drawn and haggard. Disorientation persists. To enable him to rest, I conducted the morning satsangh. Dr. Gertrud Pütter examined him. His blood pressure was 100/70 lying down and 90/60 sitting up. Gertie said that there was no cause for worry. I was contemplating an early return home, instead of 12 June 1980 as planned. She said there was no need to rush home. Disorientation and confusion are signs of advanced age, and due to separation from one's own family and home environment. Under her advice, we took Master to Hellerup harbour at 3:00 p.m. and stayed there for one hour. Gertie felt that impaired blood circulation could be a cause of disorientation and nightmares, and advised a walk in the open to stimulate circulation. It did Master a great deal of good.

Dr. Pütter conducted the evening satsangh. After dinner, Master became cheerful and suddenly talkative, and wanted the abhyasis to be with him till he went to bed at 10:30 p.m.

2 June 1980—Monday

Last night was a very bad one. Master was totally confused and disoriented. He was up all night. He was talking almost feverishly, most of the time imagining that Kashi Ram had gone blind, and weeping for him saying, "Hai Hai!" Then he imagined that Sarvesh's wife was nearing her time for delivery, and wanted me to call Malin, send her out for a doctor, and so on—going right up to the birth of the baby, its naming ceremony, the music, et cetera. It was heart-breaking to watch him in this state of mind. I was afraid for his sanity. Krishna spent the night in our room. None of us had any sleep.

In the morning I had a discussion with Jens Clausen and Gertrud Pütter to determine whether Master should return home earlier than planned. Jens agreed to it. When I consulted Master at 8:00 a.m. he answered, "Let it be. Why should you change the programme now? You have made the plans all over, and all will be upset." So we left things at that. When I was having breakfast at 9:00 a.m., Master had apparently gone alone to the toilet and started weeping and shouting at the top of his voice. People rushed to the kitchen to call me. I went and found Master gripping the bars of the window, weeping hysterically, and saying, "Open the gate! I cannot remain here outside. The people of this neighbourhood will make fun of me. Open the gate! Open the gate!" He was under the impression that he was at Shahjahanpur, and that his family had locked him out. During the day Master's disorientation increased. His periods of lucidity were brief and few. As the day progressed, I became more and more worried. How am I to take him back home safely in this state? I was desperate.

At 6:00 p.m. Master called me. He said, "My heart longs to be back at home. The work here has been completed. You may arrange for my departure on the fifth." I immediately requested Jens to contact SAS and change our bookings from 12 June to 5 June. I contacted S.C. Kishore at Delhi and informed him of our revised plans. There was all-round disappointment and sorrow. Sulochana was in tears, as this means that she will have one week less with Krishna.

3 June 1980—Tuesday

Last night was a miserable night. It was a minor hell. Master was unable to sleep even for five consecutive minutes. He had nightmares the moment he fell asleep! It was a sorely trying time. But poor Master, even in this mental agony he was so considerate of me, asking me to sleep, saying I needed it. I was anguished to see his suffering. The day was only relatively better. The only difference is that at night Krishna and I are alone with Master, whereas in the day a hundred abhyasis are also there to share our fears and sorrows.

4 June 1980—Wednesday

Master's mental condition is causing me grave concern. I am afraid for his sanity. The last three nights have been sheer hell! Poor Master—when will you be well? Why do you suffer so much? How can we help you? Most of the sittings are now taken by me, as satsangh has to go on as usual. Master ate well and had a reasonably good night. I gave Master a one minute transmission as ordered.

5 June 1980—Thursday

I was up early to attend to the packing. Master looked in tolerably good condition, and I was hopeful of a smooth flight to Delhi. We left Mikala's home in Hellerup at 12:45 p.m. for the Kastrup airport. We went into the departure area at 2:00 p.m. All the abhyasis were in tears to see Master so frail, so weak, and yet with a loving smile on his face. They were very sad when Master went in. We had a few abhyasis of France with us, who were to take a flight for Paris. They sat with Master in the departure lounge. Their flight was delayed, and so they were happy to have an extra hour with Master. At 3:00 p.m., the scheduled departure time for our flight, an announcement was made that our flight to Delhi was delayed, and would take off at 8:00 a.m. tomorrow! Consternation! We were offered free transportation to the city and free accommodation at the Sheraton Hotel for the night. The French abhyasis helped us to the hotel, where I managed to secure a large three-bedded room for ourselves. Master was 'off' by now, totally disoriented. Thanks to all the powers that be for the presence of the French abhyasis whose flight to Paris had been delayed! They were so loving and helpful. It would have been impossible without their help.

On arriving at the hotel I telephoned Krishna at Birthe's house and by 5:00 p.m. most of the abhyasis were seated around Master. They brought a truckload of food, drinks, et cetera. We had satsangh given by Master. Krishna was pleased as punch to have an extra evening with us, and stayed the night with us at the hotel. Master was totally disoriented and was bewailing the fact that the building had been built on his land. He thought he was in Shahjahanpur, and that the Sheraton Hotel was a building unlawfully constructed on his land! Krishna and I took him out several times into the corridors, pointed out the lifts and the rooms and explained that we were in a hotel in Copenhagen. He would say, "Good. Now I have understood it," but as soon as we got back into the room, the problem would start. The whole night passed like this.

6 June 1980—Friday

There was no change in Master's condition. After a hearty breakfast brought lovingly by Mikala, we left for the airport at 7:00 a.m. About twenty abhyasis were there to see Master off. We took leave of them and walked right through into the departure area, where I got a wheelchair for Master.

We boarded a half-empty plane because many who had been booked on it had switched to alternative flights yesterday. Our flight SK 971 left at 8:00 a.m. We had comfortable seats, and each one of us there could have had three seats in a row and slept the flight through—but Master was almost completely 'off' and his disorientation was pitiable to see. The flight was a nightmare. After a flight of nine hours we landed at Palam in Delhi at 7:50 p.m. local time. A large number of abhyasis had congregated to see and welcome Master, but he knew nothing of this. We were driven to brother Shri Ram Sharan Chopra's new home in Azad Apartments, on Shri Aurobindo Marg opposite to I.I.T. As we approached his house, the lights went off in that whole area, plunging the place into darkness. Master had to enter Chopra's house by candlelight, in much confusion. Shri Gunde Rao had arrived from his home town via Udaipur, and I handed over charge to him.

7 June 1980—Saturday

A bad night again, but yet Master gave a sitting for ten minutes at 10:30 a.m. When signs of disorientation appeared, we took him back into his room. Whole day in Delhi. Master querulous, wanting to be home! At 2:00 p.m. or so, Gunde Rao rushed into my room and wanted me to go and see Master. He told me Master was weeping bitterly and wanted to know what had happened. How could I know? I was in a separate room, sleeping after the strain and tension and misery of the past six days. When I rushed into Master's room I found him on his bed, weeping copiously. He said, "I have done so much service for this world. And now everyone hates me, and no one loves me." I was shocked to the core. I hugged him and consoled him and then took him to the bathroom to wash his face. There I begged his forgiveness if I had done or said anything to hurt him or to cause him sorrow. He said, "You have not committed any mistake. You are my son. There is no question at all of any pardon—you are my son." It took me nearly an hour to console him and bring him back to the proper and natural state. Have I done anything wrong? Have I inadvertently said something to hurt him? Have I been disrespectful? God help me if I have! I pray for His forgiveness.

8 June 1980—Sunday

Master conducted satsangh at 9:00 a.m. for ten minutes. His confusion and disorientation are still there.

We left for New Delhi railway station to board the Kashi Vishwanath Express for Shahjahanpur. We reached the station at 1:00 p.m. There was a crowd on all the platforms. With difficulty we made our way over the bridge to platform No. 5. I had to practically lift Master to get there. We waited and waited but the train did not come in. The heat was something terrible. Master sat under the span of the bridge while two abhyasis fanned him. He was dreadfully tired and disoriented. At 2:00 p.m. we were told that due to a sudden strike by Locomen, all trains were cancelled. We had to go back to the parked cars in that heat, up and down the railway bridge. It was sheer agony. We returned home at 3:00 p.m. to find the Chopra house under heavy cleaning, all carpets rolled up, furniture moved to the corners, et cetera. There was pandemonium when they saw Master, and hasty rearrangements were made, and his bedroom made ready. Master was in sore distress, saying again and again, very plaintively, that he wanted to go home. What to do? It was almost impossible to believe that he could be so disoriented. It was impossible to make him understand that we had all gone to the railway station and then come back home because of a sudden strike leading to cancellation of all services. At one point he accused Shri R.S. Chopra of having forcibly detained him! "You have imprisoned me here. Please let me go. I want to go home." Chopra was in tears, poor man! Master's blood pressure was 114/90 lying down, and 84/67 sitting up. He is in excellent physical condition. By the evening his mental condition had also improved.

9 June 1980—Monday

Master's blood pressure has risen. This morning it is 120/80 sitting up! His distress is also much reduced. I had, however, to show him the newspaper to convince him that there was a railway strike, and that he was not being unlawfully detained by Br. Chopra. As there was no possibility of rail travel, we decided to go by car. This was a most reluctant decision on my part, but it was forced on us by circumstances and by Master's distress at not being able to go home. Rev. Master, Gunde Rao and I, with Br. Chopra driving his Fiat, left Azad Apartments at 1:00 p.m. after lunch. Sulochana had to remain behind, as five passengers in a Fiat in this awful heat was unthinkable. The heat was just terrible. It must have been fifty degrees centigrade in the open!

Our first halt was at a petrol bunk just past Hapur. Master was exhausted. The bunk owner provided a *charpoy* for Master, massaged his feet, and put cucumber slices on his forehead to 'cool' Master. Master was gay, and laughed merrily all the while. We halted again at Gajraula for a drink for Master, and once again at Moradabad. It was 5:30 p.m., and so we decided that it was impossible to go on to Shahjahanpur and decided to stay the night at Rampur in Br. Suresh Chandra's house. We got there at 6:30 p.m. without notice, located the house and went in to find only Mrs. Suresh at home. Soon news of Master's arrival spread, and Suresh Babu, R.N. Kanchan and Rampur abhyasis all assembled, but Master recognized no one except Gunde Rao and me. Outwardly, to all appearances, he was normal. He was sitting on a *charpoy* smoking his hookah, smiling at all, but suddenly asked Suresh Chandra, "Who are you? Why have you come near me? Call Prakash—Chintu is weeping!" et cetera, et cetera. His disorientation persisted right through. We went to bed at 10:00 p.m.

10 June 1980—Tuesday

We left Suresh Babu's house in Rampur at 7:00 a.m. and covered the eighty-five miles to

Shahjahanpur in four hours. As we entered Master's house, Master seemed to become, in one moment, almost completely normal. It was as if his mind had all along been in Shahjahanpur while his body had been in Copenhagen and Delhi. As soon as his body arrived here, the two became reunited, and he was miraculously 'whole'!

Accompanied Master to the ashram in the evening—he carried out a tour of inspection. In Copenhagen, during his disturbed period, he had told me that the roof of his house had fallen in. Now he saw that it was intact! He had 'seen' Malin dead, and here she was, alive and happy to see her dear Lord back home! He had seen his dog, Tommy, dead one night, and wept for it. Here it was, wagging its tail to welcome its Master! Master looked at me in some puzzlement. He told me, "Parthasarathi! I don't know what is happening. In my vision I had seen the roof collapsing, but here it is all right. I cannot understand how my vision can be wrong. Let us go and see how things are at the ashram. Will you accompany me? Brother, I hope we don't find that the roof of the ashram has collapsed!" But he was more puzzled when he found everything in order there. Often I heard him muttering to himself that evening, "It is a strange thing—how can my vision be mistaken?"

When we got home it was late evening. We sat out on his courtyard as usual. The night was a sleepless one for me.

11 June 1980—Wednesday

Chopra Sahib has developed summer-diarrhoea, and was upset. I was also slightly upset. We left Shahjahanpur at 7:30 a.m. in his car, stopped at Bareilly briefly for a *lassi*, again at Rampur for a cold drink, once again at Gajraula for *lassi*, and arrived at the Chopra residence in Azad apartments at 7:30 p.m. We were both exhausted, and both of us were quite sick, too.

12 June 1980—Thursday

I was quite sick and in bed the whole day. I was quite worse by the evening. Fever also developed. Sulochana gave the evening sitting. I was a little better and spoke to assembled abhyasis for one hour after satsangh.

13 June 1980—Friday

Very sick. Shivering started around noon. Temperature rose steadily to touch 103 at 3:00 p.m. Dr. Padmini came and examined me and said I could travel, as I was going by air. Fever came down to 102 at 4:00 p.m. When we came to the airport I had both vomiting and purging. Sulochana and I left by the evening flight at 6:30 p.m., stopped at Nagpur, and came to Madras at 9:50 p.m. I was practically unconscious on the flight, becoming aware of myself and my surroundings only when we touched down at Nagpur, and again at Madras.

Back home after an absence of forty-eight days!

14 June 1980—Saturday

Sick and unwell. Still managed to set the house in order.

21 June 1980—Saturday

H.M. Sabnis, wife Usha Sabnis and son Kiran came at 8:00 p.m. from Bangalore for two days stay with us.

22 June 1980—Sunday

Sabnis and family left at 10:15 p.m. by bus for Bangalore.

24 June 1980—Tuesday

Appa returned from Bangalore at 19:05 by Brindavan Express.

26 June 1980—Thursday

Sulochana and I have completed twenty-five years of married life together, by Master's grace. Today is our wedding (silver) anniversary. Offered *prasad* to Rev. Master at 7:30 a.m.

1 July 1980—Tuesday

My son Krishna telephoned from Madison (Wisconsin) at 9:30 p.m. He has got 3.1 GPA in the second semester. He had 3.2 in the first semester. It seems University of Wisconsin at Madison insist on a minimum GPA of 3.5 from aided students! Normal requirement is only 3.0. Krishna is petitioning for waiver of this special requirement.

2 July 1980—Wednesday

Deeply worried about Krishna. Restless the whole day.

4 July 1980—Friday

Very depressed and moody, with weepy feeling the whole day.

7 July 1980—Monday

Ambubhai Soni of Ahmedabad and S. Sankara- narayanan came in the evening and I gave them a sitting. Sankaranarayanan told me that he felt a figure of himself flow out of him, move forward, and enter into me!

9 July 1980—Wednesday

At 5:00 a.m. I woke up out of a dream: Dream was not clear, I mean the images—but the meaning of the dream seems to be that I have been holding a job more or less on a caretaker basis for quite some time. Someone tells me, or I get the feeling, that I am to be given my old or former position as a real worker, and not merely on the basis of a caretaker. End.

Wishful thinking? Perhaps!

11 July 1980—Friday

Appa gave us the evening sitting. I was completely lost to this world. After the sitting Appa said, "Congratulations! You are in the fifth ring of splendour in the central region. I did not know you had advanced beyond my level!"

13 July 1980—Sunday

During the day I felt utterly lonely and friendless. At 4:30 p.m. I hit the bottom, and tears came to my eyes. I could not restrain them. I was at the bottom of the abyss of this state of misery. Life seems to have no meaning. It seems to be just one cycle of waking up, eating, working and sleeping ... ad nauseum!

15 July 1980—Tuesday

The feeling of utter helplessness, loneliness and misery persists. Tears often came to my eyes during the day.

12:30 p.m.—Umesh took me to meet Shri S. Natarajan IAS, member, Board of Revenue, regarding Mission land, rather 'proposed' Mission land, which comes under the Urban Land Ceiling Act. Shri Natarajan said that he had recommended our case, and as the file was now with the Minister, we should move the Minister for an early and favourable decision.

17 July 1980—Thursday

5:30 p.m.—Individual sitting to S. Sankaranarayanan. Master has written to him asking him to take sittings from me. I found much grossness in points three and four, particularly four. Did cleaning as much as I could.

After the sitting, he told me, "Sir! I felt much pressure here today." He indicated the region of point four by putting the palm of his left hand over it. He then told me that he had a dream a couple of days back—following an evening sitting from another preceptor. Dream: A large black crab, as big as the spread-out palm of one hand, is on his head, clutching his scalp with its claws. With great difficulty, and after a fierce struggle, he is able to tear it off and throw it away. His scalp is bleeding, and he is having severe pain. End of dream.

Sankaranarayanan told me that in actual fact the pain in the scalp lasted two days!

18 July 1980—Friday

Awake from 3:00 a.m. to 5:00 a.m. I must have slept at 5:00 a.m. because I had a peculiar dream from which I woke up at 5:20 a.m.

Dream: S. Parthasarathi, T.K. Narasimhan and I are walking along a river on the riverbed itself, waist deep in water. It is actually a road, flooded so that it resembles a river. They are trying to push a large hand-cart along, while I am trying to catch a fish in a towel, which I succeed in doing! The fish, however, flips and flops and manages to flop back into the water out of my hands. It is all open country on both sides.

In the next scene Appa and I, with the cart, are on a tar road near the kerb, in a town. Three roads meet to form a large triangle from the apices of which they go off in three different directions again. S. Parthasarathi and T.K. Narasimhan are not with us, but are missing. Appa says he is tired.

In the next scene we are in a lodge inside a room. There is a rolled-up bed on the floor, and some clothes are hanging in a recessed *almirah*. Appa is in the bathroom. I find that my *chaddi* is covering only the front of my body, the back is naked. My upper body is bare. I take off the *chaddi*, pull out the rope, re-rope it properly, and put it on again properly. (There is no shame, or chance of being shamed—seems to be the message here.) Now the occupants of the room walk in. I am embarrassed to have trespassed, but am overjoyed to find they are abhyasis! Appa, having finished with the bathroom, we prepare to leave and walk out. The hand-cart is missing. We walk along. Our erstwhile friends ride off to have a *chukker* of polo!!

In the next scene I am sitting at a table with my son Krishna, eating chocolates. S. Parthasarathi and T.K. Narasimhan walk in and tell me that they have just had lunch. We are about to sit down and eat, prior to going back, when I find myself in a large hall. Babuji Maharaj is there on a sofa, and I am on his right. We are about to meditate. End of dream.

20 July 1980—Sunday

Mr. R. Seshadri conducted morning satsangh. It was an excellent and deep sitting lasting forty minutes.

Before going to bed, when I prayed to Master for Krishna's welfare, his face appeared before me for the first time. He had a smiling face and a flower garland around his neck.

21 July 1980—Monday

Letter from Master confirming that he will go to Malaysia for the 30th April celebration of his birthday in 1981. In his letter No. 3440 of 19 July, Master says:

Q: Why do people in higher stages develop shortcomings?

A: 1) Lack of co-operation on the part of the abhyasi; 2) Along with the progress, the idea of his own greatness is there in mind; 3) Along with the progress, the idea of self-importance is there, instead of surrender and submission.

If these things are removed, the way is clear. There can be other reasons also, but the above are the main things."

25 July 1980—Friday

Early morning dream: T.T. Jagannathan and T.T. Raghunathan came to see me. They seem to want to know my views on my continued association with T.K. Narasimhan. We have a long talk. Then I bluntly ask Raghu, "Do you really want me in ITPT?" He starts weeping and says, "I need you so badly. Can you ask such a question?" Saying this, he continues to weep. I try to console him. End.

Gave an individual sitting to V. Ramachandran at 6:30 p.m. After the sitting he said, "I felt nothing. I felt as if there was no sitting. I felt you have not transmitted at all. I felt nothing." I asked him to observe his condition till Sunday morning, and then speak to me.

27 July 1980—Sunday

V. Ramachandran, who had an individual sitting from me a couple of days back, was ecstatic. He said, "Sir! I felt nothing that day, but next day the effect of the sitting became apparent. Your sitting was like Master's! I am now able to meditate for forty minutes without any difficulty. Only passion and thoughts of sex remain."

30 July 1980—Wednesday

4:15 a.m.—Krishna telephoned. His university has turned down his petition saying that the higher GPA requirement of 3.5 was imposed at the time of admission and accepted by him without protest. So they see no need to change their attitude. Krishna said he has to leave Madison, and has applied to Syracuse University. Even if he gets it, it means two more semesters for his M.S.—that means a total of four semesters instead of three. Only Master can help us and guide Krishna correctly.

2 August 1980—Saturday

Appa left at 8:00 a.m. for Nellore on a one week tour of Nellore, Kavali and Sri Harikota centres.

3 August 1980—Sunday

After satsangh conducted by R. Seshadri, Sulochana and I left by car at 9:50 a.m., halted briefly at Chingelput with Sadasivam and preceptor

K. Mahalingam, left Chingelput at 11:45 a.m., and reached Trichy at 4:50 p.m. On the way met Kothand and Sudarshan at Acharapakkam—they were going from Trichy to Madras!

7:00 p.m.—Satsangh. Thirty-two present. Excellent. K.R. Subramanian and K. Subramanian present. Dinner with Auditor G. Santhanam at his residence, C-25, Third Cross West, Thillai Nagar.

4 August 1980—Monday

Sulochana and I left Trichy at 7:30 a.m., collected abhyasi sister Uma at her home, and reached Madurai at 9:40 a.m. I went on to Virudhunagar at 10:30 a.m. I came back at 4:00 p.m. in the new Ambassador Mark IV car, TNR 3756, bought one week ago and assigned to me by the ITPT Company. My old car MDR 5952 left behind at Virudhunagar. I have been using it since January 1969—almost a full twelve years!!

7:00 p.m.—Satsangh at Valamjee Mansion. Present: J.R. Doreswamy Iyer, Judge A. Srinivasan, Muthukrishnan and two others. J.R.D. had dinner with us and left at 9:00 p.m. by bus for Bangalore.

5 August 1980—Tuesday

7:00 p.m.—Satsangh at Valamjee. About twenty abhyasis attended.

6 August 1980—Wednesday

Did not go to Virudhunagar today.

7:00 p.m.—Satsangh at Madurai Centre. About thirty abhyasis were there. Excellent transmission, very deep and tranquil.

7 August 1980—Thursday

Whole day at Virudhunagar.

7:00 p.m.—Satsangh at Tirunagar Centre of Madurai. Fifteen present.

8 August 1980—Friday

5:50 a.m.—Woke up out of a dream. Master and I are to travel. I walk up from the tail end of the large airplane and come to the front, and find Master seated on a large sofa-like seat along the wall of the cabin. It has provision for seat belts. Facing it, in the centre of the cabin area, there is a bar. I wonder aloud whether this is a lounge area for casual occupation, or a regular seating area. I am told they are regular seats and that it is okay for Master to occupy one. We move. I look out of the windows and see that we are moving on a road. Houses go by on the side, and a rail track is also visible. I show Master the view. When he gets up to look out of the window, my elbow knocks mildly on his head. He smiles at me. End.

7:00 a.m.—Sitting to S. Subramaniam and Krishnan of Canara Bank. Thasma Swamiji also came and sat for meditation.

7:00 p.m.—Conducted group satsangh at Shri Palanichamy's house in Tallakulam. There is a satsangh there regularly on all Fridays, and generally about fifteen persons attend. One of the preceptors attends to conduct the satsangh.

9 August 1980—Saturday

Whole day at Virudhunagar.

7:00 p.m.—Group satsangh at Tallakulam, in the residence of abhyasi brother Shri Naalayiram, just behind Palanichamy's residence. Sitting was arranged on the open terrace. Heavy downpour of rain for one hour before satsangh. About thirty abhyasis still came. It was an excellent sitting.

10 August 1980—Sunday

7:30 p.m.—Conducted group satsangh at Madurai Centre in Shri Thasma Swamy's residence. Then I inaugurated a discussion session when a page or two of some book of Master's would be read out, and then discussed.

Left for Trichy in my new car TNR 3756 with Sulochana and Uma at 9:45 a.m., arriving Trichy at 11:45 a.m. Uma went home after six days with us at Madurai. Sulochana and I stay at the Ashby Hotel.

Went and met auditor G. Santhanam at 4:30 p.m.

7:00 p.m.—Group satsangh; about thirty abhyasis present.

11 August 1980—Monday

After breakfast at preceptor K.R. Subramanian's house in Kajamalai Colony, Sulochana and I left at 9:00 a.m. for Madras and arrived home at 2:45 p.m. On the way we spent half an hour with preceptor K. Mahalingam and S. Sadasivam at Chigelput. They are both in SBI here now, Sadasivam transferred from Karuveppilankurichi as Accountant, and Mahalingam as Manager, from Madras.

14 August 1980—Thursday

3:30 p.m.—Accompanied by S.K. Mohan and R.G. Viswanathan, I left for Gulbarga by the Bombay Janata Express.

15 August 1980—Friday

Our train was on time at Raichur, but had been held up there to enable the Dadar-Madras Express and the Navjivan Express to cross, with the result that we arrived at Gulbarga only at 10:00 a.m., about one and a half hours late. Br. S.A. Sarnad, preceptor-in-charge of the centre, Dr. Shyam Rao and about twenty others welcomed us at the railway station and drove us to Dr. Shyam Rao's house where we are to stay. We rested after breakfast at 10:30 a.m., followed by a quick lunch at noon. At 5:30 p.m. we went to B.M. Heble's house for tea!

7:00 p.m.—Group satsangh at the residence of Shri Dattaraj on Jewargi Road taken by me. Nearly thirty-five abhyasis were present. The sitting was of forty minutes duration and was very good. After that I spoke in English for forty-five minutes, which was rendered into Kannada by Br. Sarnad. Then we went to the residence of Shri L.T. Chauhan for dinner and got back home at 10:30 p.m. Then we had a discussion session with about twenty abhyasis present. I could go to bed only at 2:00 a.m.

16 August 1980—Saturday

After breakfast at Shyam Rao's house, I went with Br. Chauhan in Br. A. Gurunatha Reddy's car first to visit Dr. Shyam Rao's mother in hospital, and then to see two houses designed and constructed by our architect Br. L.T. Chauhan. Then we went to B.M. Heble's office in the supermarket before getting back home at 12:30 p.m.

Soon after that, Shri Hanumanthappa came with his van to drive us twelve kilometres to his residence in the Central Jail Campus on the Bangalore road. We were ten or twelve in the van and I was put on a chair inside and had to fight hard to keep my chair in place, as it had a tendency to move around every time the car moved! We had a grand lunch at Hanumanthappa's residence. There were about twenty-five invitees—all abhyasis, of course—and at 2:30 p.m. we came back home.

At 5:00 p.m. Shyam Rao asked me about the rumours about our Br. Shri RGR. In confidence, I gave him all the details, and told him how much shock and disappointment RGR's alleged tendency for alcoholic liquor, and other acts of moral turpitude, had caused to our Revered Master. Soon after this I had a personal and private talk with Br. Sarnad at his request. He wanted to know about the matter. I told him in confidence all that I had told Dr. Shyam Rao. He said, "Alcohol has been a weakness with our brother. He has not been able to overcome it. Are you sure about the other things? It is such a pity that these things are being talked about."

6:00 p.m.—Group satsangh in Dr. Shyam Rao's house for about twenty abhyasis. We left his house at 6:40 p.m., called on Br. Channabasappa for a brief visit at his house, and then drove to Shri Sarnad's house for dinner. We got back home at 10:00 p.m. Again to bed only at 2:00 a.m.

17 August 1980—Sunday

8:00 a.m.—Conducted group satsangh at Dattaraj's house—forty present—thirty-five minute sitting. Spoke till 9:00 a.m. Then back to Shyam Rao's place for a heavy brunch before leaving for the railway station at 10:00 a.m. Bombay-Madras Mail due at 10:40 arrived late at 11:20 a.m., and S.K. Mohan, R.G. Viswanathan and I left for Madras.

We were seen off by brothers S.A. Sarnad, Dr. Shyam Rao, B.M. Heble, Channabasappa, Hanumanthappa, and thirty others.

23 August 1980—Saturday

Dr. S.B. Shyam Rao, Mrs. Nalini Shyam Rao, her brother Dr. Kumar, and B.M. Heble all arrived from Gulbarga by the Bombay-Madras Janata Express at 1:50 p.m., one hour and ten minutes late. I met them at the station and drove them home to 'Gayathri'. Shri Sarnad was to have come, too, but had to cancel due to indisposition.

6:30 p.m.—Appa conducted the evening satsangh. It was a superb sitting. I was totally absorbed, and unaware of the external world.

M. Murugesan of Bangalore arrived from Tindivanam, and will also stay with us.

24 August 1980—Sunday

7:30 a.m.—Dr. S.B. Shyam Rao gave the sitting. It was a very good sitting. He spoke for fifteen minutes after satsangh.

4:30 p.m.—Took the Gulbarga group to Besant Nagar to call on Umesh.

6:00 p.m.—Slides of Rev. Master projected—forty-five minute showing.

25 August 1980—Monday

B.M. Heble left for Bangalore by the express at 12:55 p.m. Dr. Shyam Rao, Mrs. Nalini Shyam Rao and Dr. Kumar left for Gulbarga by the Bombay-Janata Express at 3:35 p.m. I saw them off at Central.

27 August 1980—Wednesday

Krishna's letter from Madison dated 19 August says he will shift to Syracuse around 25 August, having secured transfer to that university with maximum possible transfer of credits for studies completed at Madison. Thanks to Master.

3 September 1980—Wednesday

Shri K.R. Sreenivasan (Raja), abhyasi at Copenhagen, came from there and delivered seven cassettes from Utz Ihlow of Munich, being speeches taped during Master's visit in May to Europe. Started transcribing them for inclusion in my forthcoming book covering Master's tour. It was hard work. The title of my book is to be *Garden of Hearts*.

6 September 1980—Saturday

B.M. Heble arrived from Bangalore at 8:15 p.m. and will stay with us till next Monday morning.

Received a telegram from Krishna dated 5 September 10:05 p.m. from Syracuse which reads, "Am safe in Syracuse. Will call Monday. Lots of Love. Krishna."

12 September 1980—Friday

Abhyasi sister Solange Saunier of Nice, France, arrived from Cuddapah by the Bombay-Janata Express at 1:25 p.m., forty-five minutes late. V.S. Narayanan met her at the station and brought her home by 2:00 p.m. She will stay with us for three days at 'Gayathri'.

I completed writing of chapter one of my new book, *The Garden of Hearts*.

13 September 1980—Saturday

S. Balaji of Hyderabad arrived for two days stay with us. M. Murugesan and sister Solange are already with us.

15 September 1980—Monday

Sister Solange Saunier left in the evening by IAC for Delhi. Balaji left earlier at 3:30 p.m. for Hyderabad by the Express.

19 September 1980—Friday

Unwell. Severe back pain from mid-back down to the hips. Also feverish. Felt very depressed the whole day yesterday, last night, and now today, too. I was particularly affected by the way B. Ramachandran, General Manager of ITPT and an abhyasi, is behaving these days. He is trying to stab me in the back. Everyone I have helped and developed and raised up to occupy high positions in life seems to eventually turn against me, and to become treacherous! Strangely enough, I wept a little after going to bed—a sign of weakness and self-pity which must be thrown out of my system.

20 September 1980—Saturday

Still unwell and quite depressed. Wept on waking up. Cleaned myself and felt better. Seven chapters of *Garden of Hearts* typed up.

A group of twenty-seven abhyasis from Madurai (nineteen), Rajapalayam (four), and Trichy (four), under the leadership of Shri Thasma Swamy, leave for Delhi by the Grand Trunk Express this evening en route Shahjahanpur. They all came to 'Gayathri' at 11:00 a.m. and stayed for two hours. T.S. Rajaram goes with them from Madras.

23 September 1980—Tuesday

Did no writing today. So far I have completed ten chapters of *Garden of Hearts* but could not lay pen on paper today. Feeling of nauseated fullness was there. There was a feeling of longing to be with my Master. I felt depressed most of the day. I find that irritation is coming up in me often, directed particularly against my father.

Autobiography of Ram Chandra second edition is in press, and six forms have been printed so far.

28 September 1980—Sunday

Br. Raghavendra Rao, accompanied by R. Ramachandra Reddy of Cuddapah, arrived from Raichur by Bombay Mail for discussions with me as directed by Rev. Master.

7:00 a.m.—Raghavendra Rao gave the sitting. It was superb.

6:30 p.m.—A special evening satsangh by Raghavendra Rao followed by a slide show. Both stay with us at 'Gayathri'.

29 September 1980—Monday

Indira came at 7:00 a.m. and picked up Appa, Raghavendra Rao and R. Ramachandra Reddy, and all four left by car for Bangalore at 7:15 a.m.

1 October 1980—Wednesday

Yvon Combe and wife Evelyne came to 'Gayathri' at 10:00 a.m. They arrived last night by air from Bombay and went to Hotel Kanchi. After lunch we moved them into 'Gayathri' to stay with us.

4 October 1980—Saturday

Completed writing of *Garden of Hearts*—twelve chapters in all, amounting to 153 typed pages, say, 61,200 words in all. I commenced writing this book on Wednesday, 3rd September, and so it has taken thirty-two days in all. Not bad, considering the fact that printing of Master's autobiography (second edition) is going on concurrently, and the proofreading is heavy and painstaking work!

5 October 1980—Sunday

Had planned to go to Madurai but cancelled it.

7:30 a.m.—Yvon Combe conducted satsangh. It was a very good sitting.

Then I decided to leave for Trichy. S. Santhanam, S.K. Mohan, Yvon Combe, Evelyne Combe and I left for Trichy at 11:15 a.m., halted at Chingelput for forty-five minutes to see Sadasivam, and reached Trichy at 5:45 p.m. Staying at Hotel Anand.

6 October 1980—Monday

Left Trichy at 6:45 a.m. and arrived at Valamjee Mansion, Madurai at 8:45 a.m. Whole day at Madurai. Yvon and Evelyne stay with me at Valamjee.

7 October 1980—Tuesday

Half day at Virudhunagar.

7:00 p.m.—Conducted group satsangh at Valamjee. Twenty-five abhyasis present.

8 October 1980—Wednesday

Left Valamjee at 8:00 a.m. and dropped Yvon and Evelyne at Madurai airport to take a flight to Madras. They leave Madras tonight for Delhi by IAC. Half day at Virudhunagar.

5:00 p.m.—Individual sitting for P. Palaniappan.

7:00 p.m.—Took group satsangh at Madurai Centre.

I have sent one typed copy of *Garden of Hearts* with Yvon Combe, to be given to Master when he goes to Shahjahanpur on 10 October.

9 October 1980—Thursday

Whole day at Virudhunagar.

7:00 p.m.—Group satsangh at Valamjee.

10 October 1980—Friday

Whole day at Virudhunagar.

7:00 p.m.—Group satsangh at Valamjee.

11 October 1980—Saturday

Left Madurai at 6:45 a.m. and reached Madras at 4:00 p.m. after a twenty minute halt at Trichy and one and a half hours at Chingelput, with S. Sadasivam.

Proofreading of all fourteen and one half forms of Master's autobiography completed, and strike order given to G.S. Press.

15 October 1980—Wednesday

Received 600 copies of the second edition of *Autobiography of Ram Chandra* from G.S. Press. Cost works out to a little over Rs. 10 per copy. Selling price Rs. 15 per copy. It has 252 pages and is full calico bound!

16 October 1980—Thursday

Woke up out of a dream to hear clock striking five o'clock!

Dream: I am in some town with my boss, Mr. T.T. Narasimhan, his wife Padma, and his P.A., T.K. Narayanamoorthy. We are in a guest house. We are to leave at 3:15 p.m. by some train for Nagpur on official work. At about 1:00 p.m., I leave by rickshaw to go and see someone or something. After going a long way I am forced to turn back for lack of time. On the way back to the guest house, the rickshaw man drives through a house which seems to take us through a hill and come out at a much lower level on the other side. I collect a baby on the way, and also find Sulochana with me. We go fast to get back to the guest house in time. I see that it is now 3:30 p.m. and feel that Mr. Narasimhan and Padma must have left. I enquire from the *rickshawalla* about the next train to Nagpur, and he replies that there is one at 6:30 p.m. We pass through a small compound of a small guest house, where a Parsi lady tells me, "I will be coming to Malaysia." The *rickshawalla* is unable to pull the rickshaw with both Sulochana and me in it. I get out and walk, feeling apprehensive of how I am going to face my boss, TTN. I wake up. I was deeply troubled by this dream, interpreting it as some harbinger of official trouble!

18 October 1980—Saturday

Left Madras with thirty-three other abhyasis and one child for Delhi at 7:10 a.m. by the Tamil Nadu Express.

19 October 1980—Sunday

Around 3:30 p.m., nearly two hours late, we arrived at New Delhi. C. Ramakrishna and V. Ramabhadram met us. Later, Yvon Combe and Evelyne came to see me. We left by Lucknow Mail at 9:50 p.m. for Shahjahanpur.

20 October 1980—Monday

We arrived at Shahjahanpur at 5:00 a.m. Shri N.S. Rao met us at the station with a bus. A Bombay party of six, and a Baroda group of six also arrived by the same train. We went to the ashram by bus.

Sarvesh came at 10:00 a.m. and took Sulochana and me home in Master's Fiat car. We were with Master till 4:00 p.m., and then drove back to the ashram with Master and Gunde Rao. Master gave all present a short sitting of seven minutes. He stayed with us in the hall for a further half an hour and then left for home at 5:00 p.m.

Master initiated Shri Kantibhai V. Patel and his wife Virbala K. Patel in his house earlier this afternoon at 2:30 p.m.

21 October 1980—Tuesday

6:30 a.m.—I gave the morning sitting at the ashram. Later, I spoke to Kashi Ram Agarwal and J.R.K. Raizada about general deterioration in H.Q. Administration; lack of courtesy in dealing with abhyasis; growth or fomentation of anti-South feelings by interested persons here, et cetera. Both pretended as if they knew nothing about all this!

Master came to the ashram at 4:30 p.m. He gave us all a sitting for fifteen minutes, which was superb. After the sitting he left for home, accompanied by Sulochana and me, to participate in the birthday party of Sarvesh's son, Chintu. We had dinner with Master and were driven back to the ashram at 9:00 p.m. Before leaving, I requested Master to kindly come to the ashram tomorrow, and he graciously agreed.

22 October 1980—Wednesday

6:30 a.m.—I gave the morning sitting at the ashram. Nearly one hundred abhyasis present for the sitting!

9:15 a.m.—Master arrived, accompanied by Jaggan Raizada and Kashi Ram Agarwal, and Gunde Rao. We had a confidential meeting till lunch time. I placed before Master my findings, as well as universal complaints from abhyasis about deterioration in H.Q. Administration, rude replies to letters, lack of etiquette on the part of ashram staff, creation of anti-South feelings, et cetera, et cetera. N.S. Rao and his wife are the victims of hatred, prejudice, and are both constantly harassed. Uma Shankar Arya and Dingar Babu are the main culprits in all this. I called N.S. Rao and his wife for enquiry. They both wept copiously but were afraid to voice anything in front of Kashi Ram and Raizada. Uma Shankar was called and interrogated. Master appeared satisfied that much was going on behind his back of which he was not aware. He told Uma Shankar, "I wish you to behave with my guests according to the tenets of our Indian culture." I could see Raizada was upset, because before Master I accused him of conniving with S.C. Kishore and Kashi Ram in many ways, and doing things detrimental to the interests of the Mission.

Later, when we were alone, I made the following suggestions to Master.

1) N.S. Rao be posted back as Ashram Manager.

2) Uma Shankar Arya be sent back to Sitapur.

3) Raizada to be removed from post of Secretary to the President.

Master agreed to everything, but said, "Look here! Everything you have told me is correct. I know you are telling me what is correct. I don't know why I brought Jaggan (J.R.K. Raizada) back into the Mission. I know it is in my interest to remove him from his post (in the Mission). I shall certainly have to do this. But I need time. What you wish, that alone will happen, but after some time. Leave all this to me."

Master gave Sulochana, Gunde Rao and me a short sitting at 3:00 p.m. Jaggan telephoned me at 4:00 p.m. He and Kashi Ram left the ashram after our meeting. He was deeply grieved and upset about the allegations against him, made by me. I clarified that the allegations were not made by me—I was only bringing to Master's notice, complaints universally voiced by one and all. Jaggan accepted the distinction.

5:00 p.m.—Master gave all present a sitting on the lawn in front of his cottage for fifteen minutes. He rested for twenty minutes and then left for home.

Master much appreciated the new edition of his *Autobiography*, of which I have brought 600 copies when coming here. For my new book he suggested the title 'Secret Revealed,' but at 7:00 p.m. he telephoned from home via Gunde Rao and instructed me to retain *Garden of Hearts* as the more appropriate title for the book!

23 October 1980—Thursday

Unwell with fever and cold.

24 October 1980—Friday

Master left for Fatehgarh by car accompanied by Gunde Rao, Jaggan Raizada and Kashi Ram Agarwal. They left at 8:00 a.m. and will be back around 5:00 p.m. Master has some personal work there. Will return tomorrow.

25 October 1980—Saturday

A busload of abhyasis also went to Fatehgarh. They had strict instructions **not** to disturb Master, **not** to even attempt to see him, and **not** to associate with the local centre, et cetera. Shri R. Seshadri, Madras preceptor, was the ring-leader behind this bus trip, and on their return late in the evening I heard that he had refused to obey any of the above guidelines, and had also been the cause of general indiscipline. Unfortunate that such a senior member of the Mission, a full preceptor whom Master has given approach to the central region, should now misbehave in this fashion.

Sulochana, Mohan and I had lunch with Sarvesh at Master's house. We had V. Kandaswamy Naicker of Coimbatore to pass our time. Kandaswamy has come specially to advise Sarvesh on his farming, and Master has been pleased to accept his services.

Master and party returned from Fatehgarh at 3:45 p.m.—we were in his house from 9:00 a.m., when the bus party for Fatehgarh left—and after Master returned, we stayed with him till 5:15 p.m. and then returned to the ashram. Master was exhausted by the car trip. It is quite hot, and the road to Fatehgarh is something awful, and the forty-eight mile ride is more difficult and taxing than driving, say, 350 miles on a good road!

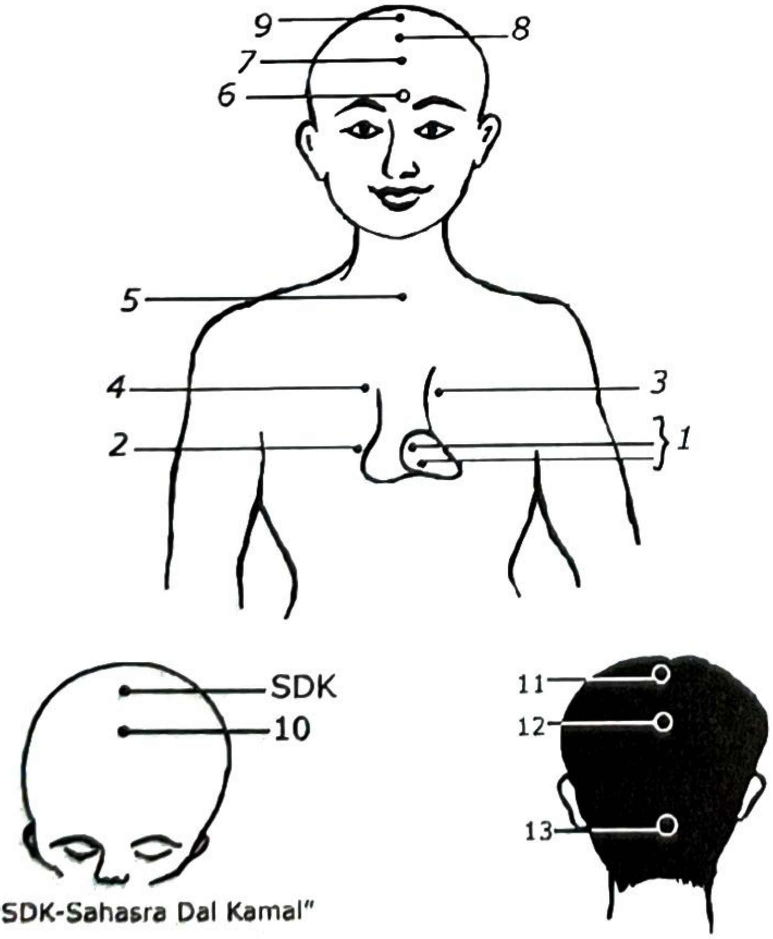
26 October 1980—Sunday

Sulochana and I left for Master's house at 8:30 a.m., others followed. By 10:00 a.m. about forty abhyasis had assembled. Master gave us all a sitting. It was a superb sitting. Master explained the technique he had adopted during this sitting.

He said, "Two or three jerks—jerks do not mean shocks, but a flood of transmission which you should bring out of your shoulders and throw it twice or thrice—even if there are a lakh persons sitting there, all will receive peace, and there will also be depth to the sitting." We had lunch with Master and returned to the ashram at 3:00 p.m.

Master came to the ashram at 4:00 p.m. We went into the meditation hall, and I suddenly discovered that Raizada and Prof. Lakshmi Shankar and Kashi Ram had engineered a meeting of which I had not been informed. Gunde Rao was also there. Lakshmi Shankar accused me of 'tampering' with Master's work, with particular reference to the third edition of *Towards Infinity* which I had printed at Madras. He said that while preparing the Hindi edition for printing, he had noticed a 'change' in the English text and this threw the book out of context, or something like that. I did not know what they were referring to, as I had no idea of the meeting. A copy of *Towards Infinity* was then brought from the ashram sales counter. I then understood what was being referred to. In the first two editions of this book, the points 'A' and 'B' had been taken as two separate points, but dealt with as one point in the text, so that on the total, one point was missing in the drawing of the body and head. I had 'corrected' the text by a minor addition of the word 'sub' to point 'B', treating it now as a sub-point of main point one of the heart. I explained this to Master. Then I said there was now one point 'missing' in the drawing. He at once appreciated my action and asked me where I felt the point should be. I told him that the text description was okay up to point nine. The point ten in the existing diagram should be changed and a new one brought in mid-point between existing nine and ten, old ten to be eleven, eleven to be twelve, twelve to be thirteen! Master agreed, after introspection of about one minute.

Then I told Master that two editions of *Towards Infinity* have been read by readers and preceptors from 1963 (!) and no one had yet discovered this error. I told Master I had 'discovered' it during final proofreading before giving the strike order. I was convinced of the need for the textual alteration at one place (see page ten of third edition: Part two, "Now we arrive at the next sub-knot." I had added only the word 'sub-'!!), and to re-number the knots after nine. However, I **had** to omit the illustrative diagram as I did not know where to locate the 'missing' point! So no diagram was printed. Master was immensely pleased—



Towards Infinity Diagram

looked at me lovingly, patted my shoulders with both his hands and said, "Shabash! You have done very good work." I made a sketch of the revised drawing, got Master's approval, and will print it separately when I get back home so that it can be distributed with the copies. Master instructed Prof. Lakshmi Shankar to incorporate the correction in the Hindi translation under preparation.

I now understood that Raizada, Kashi Ram and Lakshmi Shankar had all ganged up to discredit me. They must have felt cheated and deflated, when their complaint turned against them—and not only was I vindicated, but had been profusely praised by Master! It is all His grace!

27 October 1980—Monday

6:30 a.m.—Took group satsangh at the ashram.

At 8:30 a.m. Sulochana and I went to Master's house. We sat with Master till lunch time. We had lunch with Sarvesh's brother-in-law, Dr. Vijay Bartariya, in his house just behind Master's house. We left at 2:30 p.m. and returned to the ashram.

Master came to the ashram at 4:30 p.m. and gave us all a short ten minutes sitting. It was a superb meditation. After Master left, Prof. Lakshmi Shankar and I went out for a walk. He referred to my book *Garden of Hearts* which he has read completely in manuscript. He praised the book highly and suggested that 3,000 copies of the book should be printed in the first edition. He said, "The latter part of the work is superbly written and is highly informative and instructive."

28 October 1980—Tuesday

6:30 a.m.—Conducted group satsangh at the ashram. It was excellent.

Sulochana, R.G. Viswanathan (Appu), Swami Tapasyananda of Kakinada and I went to Master's house at 8:30 a.m. At 9:00 a.m., under Master's instructions, I gave a sitting to the abhyasis present there.

9:30 a.m.—Master initiated R.G. Viswanathan of Madras. Master congratulated me saying, "You have prepared the case well."

Gunde Rao told me at length about the so-called 'power-tussle' in the top echelon of Shri Ram Chandra Mission, and said my name was being linked with those of Raghavendra Rao and Kasturi as aspirants to the *gaddi*. He said this mischievous canard was being broadcast by SCK and JR, and requested me to be very careful in my dealings with them. I was very upset.

We got back to the ashram at 12:30 p.m. Master came at 4:30 p.m., gave us all a six minute sitting, inspected the new bore-well, work on which commenced this morning—and the location of which was fixed by me under Master's orders—and then went home.

Prakash Chandra Saxena (Master's eldest son), accompanied by S.C. Kishore, came to the ashram at 6:30 p.m. I thought that I was in for some trouble, but Prakash was quite friendly. We had only a general chat for half an hour and then they left.

Early this morning I had a dream at 5:00 a.m.

Dream: Sulochana and I are on the side of a mountain. On my right is an enormous crater. We came out only for a walk, but obviously we have lost the way! Night is falling. Just then someone comes there. I ask him the way to go back. I feel that Sulochana and I have so far had only a short walk. This person answers, "You have climbed too high up the mountain. You can go down only level by level. It is a long way!" He leaves me worried and bewildered, as we are alone and now it is dark. End.

29 October 1980—Wednesday

Early morning dream: I am somewhere in the U.S.A. I have driven to the town and have found the home 'The Larches' of one of Pankaja's daughters. I hand over to her a present sent to her by her mother, Pankaja. Krishna, my son, is apparently to move into that house, and I am obviously here to ask this family to assist him, but before I make this request I wake up.

6:30 a.m.—I conducted group satsangh at the ashram.

Sulochana and I went to Master's house at 8:30 a.m. and found that K.V. Reddy of Malaysia had arrived at 5:30 a.m. from Delhi, and is staying on the premises.

9:30 a.m.—Master initiated three abhyasis.

I had a long talk with K.V. Reddy, S.C. Kishore and Gunde Rao till noon on organisational matters. Kishore kept harping on the need for some sort of reorganisation, but did not have any specific ideas. I wish that as the Mission auditor he would stick to his own portfolio!

Sulochana and I had lunch with Sarvesh and family and returned to the ashram at 2:00 p.m.

Master came to the ashram at 4:00 p.m. We had a meeting regarding publications. Master gave final approval to the corrections I have made in the third English edition of *Towards Infinity*. Pictorial representation of knots corrected by incorporation of point ten. After this, Kashi Ram Agarwal wanted a confidential meeting with Master and me. He made complaints specifically about XY and had a great deal to say regarding her changed character and behaviour. Babuji wondered why she had changed so much. Babuji accepted all that is being alleged against her. Some moments later Master said, "Yes, now I have understood it. The cause of it is her good looks. So people go after her. This alone is the cause, and I am correct in this." Kashi Ram wanted to show that he was being co-operative, and probably tried to dispel the impression made by my complaints a few days ago to Master regarding H.Q. administration.

Master gave us all a short sitting of seven minutes duration and went home. Soon after he left, sister Kasturi arrived from Lucknow at 6:30 p.m.—she stays the night at Master's house.

30 October 1980—Thursday

6:30 a.m.—Conducted satsangh at ashram.

To Master's house at 8:30 a.m. Checked all office routines and had long discussions with Kishore. He made a remark, "Elder brother! As General Secretary you have done a great deal of work, but one thing you have not yet done; you have not yet streamlined the Mission's administration here at the Head Office."

Sulochana and Kasturi left for the ashram at 11:00 a.m. I had lunch with Master and left his house at 2:30 p.m. and returned to the ashram. I had an hour's confidential talk with Kasturi and cautioned her about her movements, statements, et cetera. She knows all that is said about her but feels she is not doing anything wrong. I finally warned her that even Master feels that she is developing group-ism. She said, "Brother! There is no doubt at all that people are coming after me. But people should also think why this is happening. They get something from me and therefore they come to me. People want to hear about Babuji Maharaj, they want to sit in meditation, and they come to me with the thirst for these things. What is my fault in this?" I was unable to convince her about the need for her to change!

Master came to the ashram at 4:30 p.m. and gave us all a sitting for ten minutes. He then sat on the lawn in front of his cottage for an hour and then left for home.

8:30 p.m.—Our batch of thirty-four and one half tickets left by bus, stopped at Master's home for fifteen minutes for us to bid good-bye, picked up K.V. Reddy who leaves tonight for Delhi, and drove to the station. K.V. Reddy left by Kashi Viswanath Express at 11:15 p.m. We saw him off.

We left by Lucknow Mail at 00:20 a.m.

31 October 1980—Friday

Left Shahjahanpur at 00:20 a.m. by Lucknow Mail and arrived New Delhi at 7:30 a.m. We stayed at the Ceylon Buddhist Association. Shopping from 9:00 a.m. to 1:00 p.m.

I had talks with preceptor R. Krishnaswamy, and abhyasi brothers C. Ramakrishna, V. Ramabhadran and N.R. Rao in the hall. Satya Pal came to the station to see me at 6:00 p.m. We left Delhi at 7:40 p.m. for Madras by the Grand Trunk Express.

1 November 1980—Saturday

En route Madras, engine failure at Betul delayed us by over an hour. Relief engine came from Amla. We were two and a half hours late at Nagpur, which we reached only at 6:00 p.m.

2 November 1980—Sunday

G.T. Express reached Madras four and a half hours late at 1:00 a.m.

7 November 1980—Friday

5:30 a.m.—Received telephonic message to say that my aunt Gouri Bhadran had passed away at 3:30 a.m. in the Willingdon Nursing Home.

Received a bunch of orders signed by Master appointing Zonal Secretaries, after dividing India into eight zones of two states each! K.V. Reddy appointed 'Secretary for Overseas Centres.' General Secretary's powers redefined. Effectively, I have been cut off as all powers now vest in the President and everyone will report direct to him, with copy to me for information as General Secretary! Hitherto, administration vested in the General Secretary. Now, at one stroke, the General Secretary's powers and authority are made as if non-existent because Zonal Secretaries have full powers in their respective zones, and work directly under the orders of the President, and report direct to him. So the General Secretary has been effectively and cleverly by-passed. In India the General Secretary is now a mere figurehead!

For overseas centres, the same aim has been achieved by the appointment of a 'Secretary for Overseas Centres' who similarly works under the direct orders of the President and reports direct to him. The General Secretary will henceforth function merely as a filing clerk!

None of this was discussed with me when I was in Shahjahanpur recently for eleven days! But the receipt of the orders—a bunch of fifteen or sixteen foolscap typed sheets—so soon after my return to Madras clearly indicates that the whole thing had been finalised even when I was there, and perhaps the orders had been typed up, too, when I was there, and Kishore, Raizada and Kashi Ram were only waiting for me to leave before obtaining Master's signature on the orders and dispatching them. I wonder if K.V. Reddy was a party to all this? Was his arrival a coincidence? By my 'open' discussion and complaints about Kishore, Jaggan and Kashi Ram to Master, in their presence, I seem to have now enabled them to 'crystallise' their moves against me and emboldened them to come out into the open.

Evening sitting cleared up my depression. I hope, nevertheless, that Master knows what he is doing. The new appointees are:

Zone 1:

Andhra and Orissa

Dr. V. Parathasarathy, Zonal Secy.

Zone 2:

Kerala and Tamil Nadu

K. Mahalingam, Zonal Secy.

Zone 3:
Karnataka and Maharashtra
S.A. Sarnad, Zonal Secy.

Zone 4:
Gujarat, Rajasthan and M.P.
Dev Ram Chavda, Zonal Secy.

Zone 5:
Uttar Pradesh
Prof. Lakshmi Shankar, Zonal Secy.

Zone 6:
Punjab, Haryana, Delhi and J&K
Shri Y.K. Gupta, Zonal Secy.

Zone 7:
Bengal and Bihar, Vacant

Zone 8:
Assam and adjoining States
Raghubir Prasad Agarwal, Zonal Secy.
Overseas Centres:
K.V. Reddy

10 November 1980—Monday

Early morning dream: I am in a factory, quite a large one, apparently manufacturing some parts for Boeing aircraft. It is not clear whether I own this large factory, or work in it, or am merely inspecting it. I am inspecting one of the shops, standing looking at some products, when suddenly my son Krishna enters and comes up to me. He is tall, strong and healthy, and is wearing a nice shirt. We smile at each other and I tell him, "Take off that shirt," meaning that he should take it off and give it to me. He just grins at me. End.

11 November 1980—Tuesday

Received a letter of 'clarification' signed by Raizada saying that the appointment of Zonal Secretaries would not affect the position of the General Secretary. The mess has been made messier by this 'clarification'! What a shambles! How will the Mission go on and grow in a healthy way if Master succumbs to the advice of the various power mongers he is surrounded by? I felt that Master is duping me—the thought came to me in Hindi, "Master is cheating me!" Unworthy thought.

Patrick Fleury and his Italian wife, Alberta, came at 10:30 a.m. by air from Delhi, after staying a week at Shahjahanpur.

13 November 1980—Thursday

Telephone call from Delhi to convey the happy tidings that the Railway Board have approved our application for concessional rail travel to our abhyasis travelling to Shahjahanpur for Basant *Utsav*, in 1981. The concession will be 50% on IInd class and 15% on Ist class.

17 November 1980—Monday

Appa left for Hyderabad at 4:30 p.m. by Hyderabad Express, accompanied by P. Ramesh of Bangalore. He will attend Sakunthala's daughter's wedding there on 20 November, leave on 23 November for Shahjahanpur, and return home to Madras around 7 December 1980.

19 November 1980—Wednesday

Patrick Fleury and Alberta left by 6:00 a.m. flight for Delhi, to go to Shahjahanpur.

Sulochana and I left at 6:45 a.m. by car for Madurai. Heavy rain up to Madurantakam. Sky overcast all the way to Trichy. Had lunch at Trichy and reached Madurai at 3:30 p.m.

7:00 p.m.—Took satsangh at Madurai Centre. Poor attendance, only thirty or so, even though today is a holiday for *Muharram.*

20 November 1980—Thursday

Half day at Virudhunagar.

I have been brooding over Mission affairs and having sleepless nights. Conclusion of my brooding appears to have raised a question in my mind. What does Master want of me? I expect the most important thing is spiritual growth to the maximum possible extent. I have decided to dedicate myself to the task of self-improvement, and have therefore begun morning meditation with a vengeance. This is something I have not done for a long time, ever since Master told me that I need not do it in early 1972 in East Lansing, Michigan, USA. But now I am at it regularly every morning.

To Hades with organizational matters and hierarchical structures. To me, my spiritual evolution is more important than these mundane affairs of the Mission. Something tells me it is the same as far as the Master is concerned. I shall try to divest myself of all organizational work and responsibilities, if I can. Yet, the feeling that Master is cheating me and taking me for a ride persists. I am ashamed of this.

21 November 1980—Friday

Half day at Virudhunagar. Stay at ITPT upset me a lot. None of the officers even called to greet me! The attitude of General Manager, B. Ramachandran, towards me is very casual. He doesn't even greet me when he sees me in the morning. He doesn't come unless called. When I leave he does not care to see me off. The other officers seem to follow his example. I am studiously avoided. Zachariah maintains a studied correctness of behaviour—that's all!

I did not attend the 7:00 p.m. satsangh at Palanichami's house in Tallakulam. I could have easily gone, but didn't. I deliberately stayed away. Perhaps this is the first time ever that I have wantonly stayed away from satsangh! I am deeply upset by recent developments in the Mission. I am also hurt and wounded by the fact that all the reorganization was decided upon when I was physically present in Shahjahanpur. The feeling that my Revered Master has in some way betrayed me and cheated me persists with much tenacity.

22 November 1980—Saturday

Whole day at Madurai. Black mood persisted the whole day. I had the feeling that I am being rejected by everyone around me. Is this 'the dark night of the soul' of the Christian mystics?

6:45 p.m.—W.H. Srinivasan, P. Palaniappan, Halasyam and two others had a sitting from me.

23 November 1980—Sunday

Dream: Zora Tuner of Yugoslavia appeared in the dream. There was nothing in the dream to make me worry about her welfare, but an undercurrent of worry about her persisted after I woke up. I transmitted to her and also wrote her a letter.

7:30 a.m.—Conducted group satsangh at

Madurai Centre. About seventy abhyasis were present. Good sitting.

6:30 p.m.—Individual sitting to T.K. Narasimhan at Valamjee.

24 November 1980—Monday

Half day at Virudhunagar.

7:00 p.m.—Conducted satsangh at Valamjee. Thirty present, good sitting.

25 November 1980—Tuesday

Half day at Virudhunagar. Back to Madurai at 2:00 p.m. Had lunch and then Sulochana and I left by car at 3:15 p.m. arriving at Trichy at 5:10 p.m. Stay at Hotel Anand.

7:00 p.m.—Conducted satsangh at Trichy Centre. Good attendance of about fifty abhyasis.

My nephew Chi. Sudarshan is studying at the Regional Engineering College here—but I couldn't meet him.

26 November 1980—Wednesday

After breakfast, Sulochana and I left Trichy by car at 7:20 a.m. and after a forty-five minute halt at SBI, Chingelput with K. Mahalingam and S. Sadasivam, we reached home at 2:30 p.m.

2 December 1980—Tuesday

I left by IC 172 flight operated by Airbus at 10:40 a.m. for Bombay and arrived Bombay at 12:30 p.m. S. Sankar, and Chittoor abhyasi K. Radhakrishna, met me at Santa Cruz airport. We drove to Dr. A.B. Jajodia's house in Irla Bridge and stayed there the rest of the day. Dev Ram Chavda came, and later Raman Lal Bhattar.

Left Dr. Jajodia's house at 8:30 p.m. by taxi for Bombay Central, and left at 9:55 p.m. by Viramgam Passenger for Bharuch, to go to Ankleshwar. I am on a combined official and Mission tour, as usual.

3 December 1980—Wednesday

Whole day at Ankleshwar—night stay at Narmada Guest House in Bharuch.

4 December 1980—Thursday

Whole day at Ankleshwar. Lunch at preceptor R. Varadhan's house. Left at 3:30 p.m. and drove to Baroda where I stay at the Express Hotel. Called at the residence of Baroda preceptor-in-charge Shri Madhubhai T. Amin. He was not available. He came to my hotel later at 8:30 p.m. and stayed till 11:30 p.m. We discussed a 'master plan' for our ashram complex at Shahjahanpur.

5 December 1980—Friday

Left Baroda by IAC at 8:05 a.m., seen off by Madhubhai Amin, and landed at Bombay at 9:30 a.m. Stay at Hotel Centaur, next to the airport. Whole day on company work. Back to hotel at 8:00 p.m. Ramanbhai Desai came at 9:00 p.m. and left only at 1:00 a.m. Chittoor abhyasi K. Radha Krishna stayed with me for the night.

6 December 1980—Saturday

Checked out of Hotel Centaur at 8:00 a.m. and drove with Ramanbhai to NITIE to see my niece. Then went to Ramanbhai's house near the airport at 11:00 a.m. Spent the day there.

6:00 p.m.—Group satsangh in Ramanbhai

Desai's house. Good sitting. About thirty-five abhyasis were present.

Left Bombay at 8:40 p.m. by IC 171 airbus and arrived Madras at 10:30 p.m.

9 December 1980—Tuesday

Appa arrived from Delhi by the Tamil Nadu Express, two hours late, at 3:10 p.m. He was accompanied by an abhyasi of Salem, Mr. Sivan, a student of M. Tech at I.I.T. Bombay.

Appa was bitter about his stay at Shahjahanpur. When he arrived there, Master had told him he could stay as long as he liked. One day he received a polite note asking him to quit as the "accommodation was needed for other abhyasis." Appa hadn't even made a return rail reservation to Delhi. He was unceremoniously bundled out after just three days stay there. I felt hurt that my father had been treated like this! It shows the strength of family attachments—undesirable as they are.

I received a copy, through the post, of Rev. Master's tour programme of South Africa in March 1981. Khoosalbhai is gaining ground, and his influence with Master is going up.

12 December 1980—Friday

My brother Seena has had to take his family to Auckland, New Zealand, as Chi. Srivatsa has developed problems and needs urgent medical attention. Seena telephoned from Auckland to say that the surgeons have ruled out open heart surgery, and will strengthen the shunt and give a by-pass to the lungs during an operation scheduled for 1:30 p.m. of Monday, 15 December 1980.

15 December 1980—Monday

Seena telephoned from Auckland to give us the tragic and shocking news that Chi. Srivatsa had passed away immediately after the operation. The call came at 2:30 p.m. May Master help the departed soul of my young, beloved nephew, just eighteen and a half years old. He was much interested in meditation, and even at age six and seven he used to whisper to me 'medit' and would sit with eyes closed for ten to fifteen minutes. When I heard from Seena about fifteen days back about the operation I started praying, but whenever I sat in prayer for the poor boy I 'saw' his dead body before me. It was so powerful, this experience repeated again and again every time I sat in prayer, that I wanted to cable Seena to stop the operation. I couldn't do so. So that young life, filled with so much suffering during the short span of its earthly existence, has ended today. May Master bless him!

18 December 1980—Thursday

Printing of *Garden of Hearts* completed today and binding taken up. Seena called us from Singapore at 3:00 p.m. to say he will come to Madras tonight by Singapore Airlines flight at 11:15, but a second call at 9:30 p.m. said they couldn't get seats and so won't come today.

20 December 1980—Saturday

Seena, Komala and little Sri Ram arrived from Singapore by Air India at 10:15 p.m., Seena deeply hurt by Srivatsa's passing, but striving manfully to hide his anguish.

Earlier this morning, at 6:00 a.m., Indira, Sudarshan and Narayan arrived by bus from Bangalore.

21 December 1980—Sunday

7:30 a.m.—I conducted the morning group satsangh.

Received the first 101 copies of my book *Garden of Hearts* from G.S. Press. The book has come out very well indeed, and the cover, a photo of Master, is lovely.

Glossary

Abhyas: Practice.

Abhyasi: Aspirant; one who practices yoga in order to achieve union with God.

Adi Guru: Original Guru; Lalaji, in Sahaj Marg.

Agni: Fire; in Hindu literature, the fire element, or principle.

Aham: I.

Akasha: Space, sky; in Hindu literature, the space element, or principle.

Allopath: A medical doctor, of western medicine, who uses medicines that suppress symptoms.

Appa: Father.

Ashram (or Ashrama): "Ashram" comes from the Sanskrit "Shreyas" which, when applied in the spiritual sense, means the growth of benefits which are connected to the higher level. An ashram is also a kind of refuge, a place of retreat from day-to-day life. Ashrams in Sahaj Marg are dedicated to meditation only; all other activities are normally not allowed in the Ashram. An Ashram is usually charged by the Master, who creates a special atmosphere of spirituality in which we meditate.

Atma chakra: Heart chakra; second point.

Avatar (or Avatara): Incarnation of a Divine soul.

Banian: A loose-fitting shirt or vest.

Bhabhi: Elder brother's wife.

Bhajan: Spiritual song.

Bhandara: A spiritual celebration.

Bhavas: Expression of an inner condition, attitudes of the mind.

Bhog (or Bhoga, or Bhogam): Process of undergoing effects, impressions, experience, enjoyment.

Brahman (or Brahm): Creator, God, Centre, Ultimate.

Brahmanda (or Brahmand): Astral world. Cosmos.

Brahmanda mandal (or Brahmanda desh): Mental sphere, supra-material sphere, cosmic region; sphere where everything manifests under a subtle shape before taking place in the material world.

Chakra: Centre of super-vital forces located in different parts of the body; figuratively called lotus.

Charpoy: A bedstead of woven webbing or hemp stretched on a four-legged wooden frame.

Chukker: A period of continuous play in polo, generally lasting 7.5 minutes.

Dacoities: Robberies by an armed gang.

Darshan: Vision of someone's inner Reality.

De Mortuis Nil Nisi Bonum: Latin, "Of the dead, speak nothing but good."

Dhoti: A long cloth worn by men around the waist.

Gaddi: A mattress for sitting on the floor; in politics, the expression "to aspire to the gaddi," means to seek to be the leader of an organisation.

Gayathri: Shri P. Rajagopalachari's home in Madras; named after the Gayathri mantram.

Gayathri mantram: A Vedic chant or mantra.

Guru: Master, who transmits light, knowledge; a spiritual teacher.

Hatha Yoga: The first four stages of Patanjali's ashtanga yoga. The practice of yoga concerning the body.

Havan: Offering of an oblation with fire. Also called Homa.

Hindi: Language of North India.

Homa: Offering oblations to gods by pouring ghee into the consecrated fire; sacrifice.

Jala: Water; in Hindu literature, the water element, or principle.

Japa: Repetition of a mantra.

Jayanthi: Birth anniversary.

Jiva (or Jivatma): Individual incarnated soul. Life.

Jutka: A horse-drawn carriage.

Kalyana-mandapam: Marriage hall.

Karma: Action.

Krishna (or Lord Krishna): Most recent incarnation of Vishnu; divine personality in *Mahabharata.*

Kunda: Referring to the Kundalini; also a bowl-shaped vessel.

Kundalini: The power which is coiled like a serpent at the base of the spine.

Kutcha: Unfinished, raw.

Laya: Dissolution.

Layavastha: The state of merging.

Maha nirvana: Illuminated state.

Mangala-sutra: An auspicious cord or string worn by a married woman around her neck as long as her husband lives.

Mantra: Recitation of a sacred word.

Maya: Phenomenal appearance. It is really a power of God. All manifestation or expansion which seems illusory is the play of Maya. Illusion.

Moksha: Liberation or Salvation. But in Sahaj Marg, both are not the same. "Freedom from bondage is *liberation*. It is different from *salvation* which is not the end of the process of rebirth." (*Reality at Dawn*, pg. 15, 1979 edition).

Mudras: Religious hand signs in dances or rituals; secret yogic exercises.

Mukti: Liberation.

Nasadiya sukta: A hymn from Rig Veda which talks about the creation of the universe.

Omkar: The sacred syllable 'OM'.

Paan: A preparation of betel leaf and betel nut which is chewed.

Pancha bhutas: The five elements or principles in Hindu literature: earth, water, fire, air and space.

Pandal: Tent.

Para brahman (or Par brahma): Indeterminate Absolute—God as the Ultimate Cause of Existence (see *Reality at Dawn*).

Para brahmanda: Supra-cosmic consciousness.

Para brahmanda: Supra-cosmic region of the mandal mind.

Patanjali: Ancient Indian scholar who wrote the Yoga Sutras.

Pathu: A medicinal paste.

Pralaya: State of dissolution, applied not to the whole universe but only to a part of it.

Pranal: Life, breath.

Pranahuti: Process of yogic transmission; derived from *prana* meaning life and *ahuti* meaning offering. Offering of the life force by the Guru into the disciple's heart.

Pranam (or Pranaam): Respectful salutation; obeisance.

Prasadam (or Prasad): Divinised food, usually sweet; an offering to Master or God.

Prithvi: The earth; in Hindu literature, the earth element or principle.

Pucca: Ripe; complete.

Puja: Religious traditional practice (in Sahaj Marg the meditation practice).

Pujya: Respectable; used as an honorific at the beginning of a great man's name.

Raja Yoga (or Raj Yoga): Ancient system or science followed by the great rishis and saints which helped them to realise the Self or God. Usually used for meditative practices, as distinguished from hatha yoga.

Rishi: Saint; seer; one who has realized Self.

Sadguru: Guru capable of giving the knowledge of Truth.

Sadhak: Disciple who practices a sadhana.

Sadhana: Spiritual practice.

Sahaj Marg: Literally natural path, simple path.

Sahaj samadhi: A state of samadhi with total inner absorption and external alertness at the same time.

Saheb: A respectful form of address to a man.

Samadhi: State in which we stay attached to Reality. In Sahaj Marg the return to the original condition, which reigned in the beginning.

Samarth Guru (or Samartha Guru): A perfect guru; a perfectly balanced guru.

Sambandhi: Relation, relative; parents of bride and bridegroom.

Samskaras (or Sanskars): Impressions; grossness.

Sanctum sanctorum: Latin for, "Holy of holies"; refers to a religious alter or holy place.

Sannyasi (or Sannyasin): One who has renounced the world and leads a solitary life of celibacy and asceticism.

Sanskrit: Culture; also name of the ancient language of India.

Sanstha: Spiritual tradition; organisation; group.

Sat: Being, Reality, Existence.

Satpad (or Satyapad): In Sahaj Marg, state which is neither lightness nor darkness. It is a reflection of the reality which itself is still further.

Satsangh (or Satsang): Spiritual assembly; being with Reality.

Satsanghi: Member of a spiritual organisation.

Shabd (or Shabda or Ajapa): Sound, inner vibration within, as opposed to *japa*.

Shakti: Power, energy, force.

Shamiana: Tent.

Shastiabdapoorthy: A person's 61st birthday, 60th birth anniversary, considered auspicious in the Hindu religion.

Shastras: Holy books (scriptures).

Sooksma sharir (or Sukshma sharir): Astral body, subtle body.

Swami: A Hindu priest; a saint.

Swami Vivekananda: See Vivekananda.

Tam: The actual state we were in when the world was born. Real state of being.

Tapasya: Ascetic religious practices to attract divine attention; askesis.

Tattvas: Elements or principles from Hindu literature: earth, water, fire, air and space. Also called the Pancha Bhutas.

Tilak: Hindu betrothal ceremony; also, a mark on the forehead.

Udhyogam purushalakshanam: Tamil, "The attribute of a male is to work."

Utsav: Religious celebration.

Vairagya: Renunciation, non-attachment.

Vaya (or Vayu): Air; in Hindu literature, the air element or principle.

Vedas: Ancient Indian scriptures in which a superior knowledge is revealed.

Vivekananda (or Swami Vivekanand): A great saint of India who lived in the early 20th century and was a disciple of Ramakrishna.

Yatra: Voyage, spiritual pilgrimage.

Yoga: A system of Hindu philosophy showing means of emancipation of the soul from further migration, mainly subdivided as raja yoga and hatha yoga.

Yogi: One who practices yoga; one who achieves union with the Absolute.

ओउम् तत्सत्
सत्यपद
सहज मार्ग
IN MEMORY OF SAMARTH GURU SHRI
RAM CHANDRA JI MAHARAJ OF FATEHGARH (U.P.)
SHRI RAM CHANDRA MISSION SHAHJAHANPUR
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